

The Spiritual Cure

An Explanation to Sūrah al-Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
رَبِّ السَّمَاوَاتِ وَالْأَرْضِ
رَبِّ الْمَلَائِكَ وَالْجِنَّاتِ
رَبِّ الْأَنْبَاتِ الْمُنْبَثِتِ
رَبِّ الْمَاءِ الْمُنْجِذِبِ
رَبِّ الْأَنْوَافِ الْمُنْجِذِبِ
رَبِّ الْأَنْوَافِ الْمُنْجِذِبِ

A summary of numerous classical
commentaries of the Qur'ān

al-Fātīhah, al-Baghawī, al-Zamakhsharī, ibn 'Abīyāth, ibn al-Jawāhī,
al-Qarāfi, ibn al-Qayyūm, ibn Kathīr, al-Suyū'ī, al-Ālīz, al-Shawqī, al-Sālik, al-Shawqī and many others



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ
إِنَّا لَنَعْبُدُ وَإِنَّا لَنَسْتَعِينُ
إِنَّا هُدُّا إِلَى الصِّرَاطِ الْمُسْتَقِيمِ
صِرَاطُ الَّذِينَ أَنْهَمْتَ عَلَيْهِمْ غَيْرَ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Abū Sa'īd after he had recited it to cure a person,
the Messenger of Allah (ﷺ) asked him,

*“...and what made you know
it was a ruqyā, Spiritual
Cure?...”*

BUKHĀRĪ #264 #476

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A summary of numerous
classical commentaries of the Qur'ān

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ibn al-Jawzī, ar-Rāzī, al-Qurṭubī, ibn al-Qayyim, ibn Kathīr, as-
Suyū'ī, al-Ālūsī, ash-Shawkānī, as-Sa'dī, ash-Shanqīd
and many others

Prepared and translated by Abu Rumayyah



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BIRMINGHAM

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Transliteration Table

Comments: Arabic

initial: unexpressed medial and final:

س	س s	س	س
ت	ت t	ت	ت
چ	چ ch	چ	چ
ز	ز z	ز	ز
ث	ث th	ث	ث
ج	ج j	ج	ج
ه	ه h	ه	ه
خ	خ kh	خ	خ

Phoenix, Arizona, etc.

Short: $\frac{2}{3} \cdot \frac{3}{2} = 1$ $\frac{3}{5} \cdot \frac{5}{3} = 1$

long: $\overline{L} = \frac{1}{2} \pi \sqrt{a^2 + b^2}$

diphthong: ɔː - aw

— 5 —

Sūrah al-Fātiḥah (1) : 1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. With the Name of Allah,
The All-Merciful, The Most Merciful

اللَّهُمَّ بِرَبِّ الْعَالَمِينَ

2. All Praises and thanks are due to Allah

الرَّحْمَنُ الرَّحِيمُ

3. The All-Merciful (*ar-Rahmān*),
The Most Merciful (*ar-Rahīm*)

رَبُّ الْعَالَمِينَ

4. Master of the Day of Judgement

إِنَّا لَنَحْنُ وَلَا كُنَّا نَنْسِيْعُ

5. You Alone we worship, You Alone we ask for help

أَنْهَدْنَا الْقِرْطَنَ الْمُنْتَهِيَّةَ
بِقِرْطَنَ الْيَمِّنِ الْمُنْتَهِيَّةِ

6. Guide us to the Straight Path,
The Path of those whom You have favoured

هَدِّيْنَا
لِلْقَوْنِيْبِ عَلَيْهِمْ وَلَا الشَّالِيْنَ

7. Not [the path] of those who have earned [Your] anger,
nor those who have gone astray

INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

Sūrah al-Fātiḥah is the greatest chapter of the Qur’ān, its like is not found in the rest of the Book or in the previous scriptures. It is a light that was granted to Prophet Muhammed (ﷺ) which had not been granted to any other Prophet or Messenger before him; indeed some of the Salaf stated that when this chapter was revealed, Shaytān let out a great cry of lament. It holds a central position in the daily prayer and hence the daily life of the Muslim.

The underlying theme of *al-Fātiḥah* is one of contemplation and serenity, pondering the Names and Attributes of Allāh, pondering the creation, and acknowledging that He Alone deserves praise and worship, that He Alone should be asked for help, that He Alone should be feared and hoped in, that He Alone should be invoked, that there is indeed a Day of Judgment, and that guidance has come to us and we are required to follow it. It calls us to carefully scrutinise our relationship with our Lord: are we living according to the dictates of ‘none has the right to be worshipped save of Allāh’ or not?¹ This opening chapter, despite its brevity, calls man to fulfil

¹ al-Baqī', vol. 1, pg 12; al-Fawzānī, vol 1, pg.12

the rights of *Tanbih*, the right that Allāh has over us to worship Him Alone without any partners, in thirty places.²

This chapter summarises succinctly the message of the whole Qur'aan.

Owing to the importance of this chapter, this commentary has been collated. It is a summary of numerous classical commentaries of the Qur'aan, these being

1. at-Tabārī (d. 310H), Abū Ja'far Muhammād bin Jābir, *Jāmi' al-Bayyin fi Tafsīr al-Qur'aan*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1412/1992, 12 volumes
2. as-Sa'mā'īnī (d. 489H), Abū al-Muzaffar Mānṣūr bin Muhammād, *Tafsīr al-Qur'aan*, Dār al-Wāyān, Riyād, 1st ed., 1418/1997, 6 volumes
3. al-Baghawī (d. 516H), Abū Muhammād al-Husayn bin Ma'sūd, *Mu'ālimat at-Tanqīl*, Dār at-Taybah, Riyād, 2nd ed., 1414/1993, 8 volumes
4. az-Zamakhsharī (d. 538), Abū al-Qāsim Muhammād bin 'Umar, *al-Kashf 'an Haqqīqat at-Tanqīl wa 'Ujūz al-'Aqīdah fi Wujūh at-Ta'sīl*, Dār Iḥyā' at-Turāth al-'Arabi, Beirut, 1st ed., 1417/1997, with the notes of ibn al-Munayyir (d. 683H), 4 volumes
5. ibn 'Ayyāsh (d. 546), Abū Muhammād 'Abdu-l-Haqq bin Ghālib, *al-Muħarrar at-Wāfiq fi Tafsīr al-Kitāb al-'Aqīdah*, Maktabah Bāz, Mecca, 1st ed., 1422/2001, 6 vols.
6. ibn al-Jawzī (d. 597), Abū al-Faḍīl Jamālū-d-Dīn 'Abdur-Rahmān, *Zdād al-Maṣīr fi 'Ilm at-Tafsīr*, al-Maktabah al-Islāmiyyah, 4th ed., 1407/1987, 9 volumes
7. ar-Rāzī (d. 606H), Muhammād bin 'Umar bin al-Husayn, *at-Tafsīr al-Kabīr*, Dār Iḥyā' at-Turāth al-'Arabi, Beirut, 1st ed., 1415/1997, 11 volumes

² Sirdīq Iṣrā'īl Khān, *al-Dīn al-Khalīl*, vol. 1, pg. 7 who proceeds to list them.

8. al-Qurayhi (d. 671H), Abu 'Abdullah Muhammad bin Ahmad, *al-Jāmi' li-l-Abkār al-Qur'ān*, Dār al-Kutub al-'Ilmiyyah, Beirut, 5th ed., 1417/1996, 20+1 volumes
9. Abū Ḥayyān (d. 745H), Muḥammad bin Yūsuf, *al-Baḥr al-Maḥīṭ*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1413/1993, 8 volumes
10. ibn al-Qayyūm (d. 751H), Shamsu-d-Dīn Muḥammad bin Abū Bakr, *Tafsīr al-Qayyūm*, Dār al-Kutub al-'Ilmiyyah, Beirut, collated by M. an-Nadwī, 1 volume
11. ibn Kathīr (d. 774H), 'Imādū-d-Dīn Abū al-Fitūḥ Ismā'īl, *Tafsīr al-Qur'ān al-'Aqīl*, Jam'iyyah Iḥyā at-Turāth al- Islāmī, Kuwait, 1st ed., 1414/1994, 4 volumes
12. al-Baydawī (d. 791), Nāṣir ad-Dīn Abū Sa'īd 'Abdullāh Abū 'Umar bin Muḥammad, *al-Aswār at-Tanqīl wa-l-Adwār at-Ta'ālīl*, Dār al-Fikr, Beirut, 1st ed., 1416/1996, with the explanation of al-Kāzīrīnī, 5 volumes
13. ibn 'Ādīl (d. 880H), Abū Ḥafṣ 'Umar bin 'Alī, *al-Labāb fi 'Ulam al-Kiśāb*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1419/1998, 20 volumes
14. al-Baqī'ī (d. 885H), Burhān ad-Dīn Abū al-Ḥasan Ibrāhīm bin 'Umar, *Nayyās ad-Durār fi Tanqīl al-Ājāb wa-s-Sawār*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1415/1995, 8 volumes
15. as-Suyūtī (d. 911H), Jalālū-d-Dīn 'Abdur-Rahmān bin Abū Bakr, *ad-Durr al-Mansūr fi-l-Tafsīr al-Ma'īr*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1421/2000, 6+1 volumes
16. al-Khāzin (d. 725), 'Alī'u-d-Dīn 'Alī bin Muḥammad, *Labāb at-Ta'ālīl fi Ma'ād at-Tanqīl*, Dār al-Fikr, Beirut, in the margin of which is an-Nasāfi, *Ma'darik al-Tanqīl wa Huqūq al-Ta'ālīl*, 4 volumes
17. al-Ālāfi (d. 1270H), Abū al-Faḍīl Shihāb ad-Dīn Maḥmūd, *Riḍāt al-Ma'āni fi Tafsīr al-Qur'ān al-'Aqīl wa-s-Sab' al-Mathāw*, Dār Iḥyā at-Turāth al-Arabi, 1st ed., 1420/1999, 29 volumes
18. ash-Shawkānī (d. 1250H), Muḥammad 'Alī bin Muḥammad, *Faṣḥ*

al-Qadr al-Jāmi' bayn fawā'iṣi ar-Rūyāt wa-i-Dhikrāt min Ḥikāt al-Taqīr,
'Ālam al-Kutub, 4 volumes

19. Riḍā (d. 1865H), Muḥammad Rašīd, *Tafsīr al-Manar*, Dār al-Kutub al-Ilmiyyah, Beirut, 1st ed., 1420/1999, 12 volumes

20. as-Sā'īdī, *Tafsīr al-Kāritib ar-Rābi'ī*, Mu'assasat al-Risālah, 1 volume.

21. ash-Shanqīt (d. 1393), Muḥammad al-Āmin, *Adwī' al-Bayyin fī idhāb al-Qur'ān bi-hi-Qur'ān*, Dār al-Kutub al-Ilmiyyah, Beirut, 1st ed., 1417/1996, 10 volumes

22. Sālim, 'Aḍiyyah Muḥammad, *Āyātū l-Hidāyah wa-i-Ittiqānah fī Khākibbāb*, Dār at-Turāth, Madīnah, 1st ed., 1414/1993, 2 volumes

Moreover a number of works dealing with 'Uloom al-Qur'ān were also referred to:

1. al-Kirmānī (d. 500H), Maḥmūd b. Ḥamzah b. Nāṣir, *al-Burhān fī Muataḍibb al-Qur'ān*, Dār as-Sādīs, Beirut, 2nd ed., 1417/1996, 1 volume
2. al-Āshbāhānī (d. 502H), Abū al-Qāsim al-Ḥusayn b. Muḥammad, *al-Mufradat fī Ghālib al-Qur'ān*, Dār al-Ma'rīfah, Beirut, 1st ed., 1418/1998, 1 volume
3. az-Zarkashī (d. 794H), Badr ad-Dīn Muḥammad b. 'Abdullāh, *al-Burhān fī 'Uloom al-Qur'ān*, Dār at-Turāth, Cairo, 4 volumes
4. al-Fayrozabādī (d. 817H), Muḥammad b. Ya'qūb, *Baqā'ir Dhawāt at-Tawārīq*, Dār al-Kutub al-Ilmiyyah, Beirut, 6 volumes
5. as-Suyūṭī, *al-Itqān fī 'Uloom al-Qur'ān*, Dār al-Kutub al-Ilmiyyah, Beirut, 3rd ed., 1415/1995, 2 volumes
6. as-Suyūṭī, *Ma'ārik al-Aqām fī Ifrāq al-Qur'ān*, Dār al-Kutub al-Ilmiyyah, Beirut, 1st ed., 1408/1988, 3 volumes
7. as-Suyūṭī, *Aṣrār Tafsīr al-Qur'ān*, Dār al-Faṣīlah, Cairo, 1 volume

Exegesis of a fathomless ocean such as the Book of Allāh can never be complete and it is a study that one undertakes throughout

the course of his life. This commentary is but a tiny portion of the material available in exegesis to this chapter, much has been omitted, much has been summarised, but it should go some way in giving the reader a glimpse at the depth of meaning found therein and at the extent of the efforts of our scholars, may Allah have mercy upon them all, in undertaking the momentous task of explaining the Qur'an.

I ask Allah that He count this effort amongst the scales of my good works and forgive me for any errors contained therein.

Abū Rurnaysah

CHAPTER I

al-Fātiḥah

1.1 Its Name

This chapter has a great many names, each one indicating a different aspect of its meaning. In the eyes of the Arabs if a thing had many different names, this was an indication of its importance.¹

It is named *al-Fatiḥah*, the Opening - because it opens the Book and by it the recitation in prayer commences.

It is also named *Ummat-Qur'ān*, the Mother of the Qur'ān, and *Ummat-Kitāb*, the Mother of the Book, according to the opinion of the majority. This was mentioned by Anas, however al-Hasan and ibn Sirin disliked this appellation reasoning that this was the most fitting description for the Preserved Tablet. al-Hasan also said that the unequivocal verses of the Qur'ān comprised the Mother of the Book. However, it is established in *at-Tirmidhi* on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said,

[The chapter commencing with] "*All praise and thanks are due to Allah the Lord of the worlds*" is the Mother

¹ as Suyūd, *al-Biqā*, vol. 1, pg. 116; al-Khilaṣ vol. 1, pg. 11

of the Qur'an, the Mother of the Book, the Seven Oft-Repeated Verses and the Great Qur'an.²

Bukhari said in the beginning of the Book of *Tafsir* in his *Sahih*,

It is named *Umm-i-Qur'a* because it is the first chapter written in the Qur'anic texts and the recitation in prayer commences with it.³

Ibn Jarir at-Tabari said that it was named so because the meaning of the entire Qur'an is summarised therein. The Arabs named anything that concisely summarises something or comprises its most important part, *Umm*, or mother.

For similar reasons it is also named *al-Qur'an al-'Aqîd*, the Great Qur'an.

It is also named *Sab'a-l-Mathî'î*, the Seven Oft-Repeated Verses, because they are frequently recited and indeed recited in every *nâ'âf* of the prayer.

It is also named *al-Hâdîd*, the Praise, because it contains mention of *hâdîd* just as *al-Baqârah* is named so because it contains mention of the cow. Some scholars also gave the reasoning that *al-Hâdîd* comprises heart of *al-Fâtiha*.⁴

² i.e. *Umm-i-Qur'a*, *Umm-i-Kutub*, *Sab'a-l-Mathî'î* and *al-Qur'an al-'Aqîd*.

as-Tirmidhi #3124, Abu Dawâd #1437, and Ahmad #9788, 9790. as-Tirmidhi said it was known *zâhib*, it was ruled *hâsib* by as-Suyîd, *al-fâid* as-Saghir #3833, and *zâhib* by al-Albâni, *Sab'a al-Jâmi'* #3184. Bukhari #4704 also records it with out the words, "the Mother of the Book".

Similar *ahâdîth* are also recorded on the authority of Abû Sa'îd ibn al-Mu'âllâ by Bukhari #4703 and Ubayy ibn Ka'b by Ahmad #21094, 21095.

³ Bukhari Eng. Trans., vol. 6, pg. 1, chpt. 1

⁴ as-Sîdî, *Shurât as-Sîdî 'âdî al-Mâjâb* #3790

It is also named *ar-Salib*, the Prayer, due to his (ﷺ) saying while reporting from his Lord,

I have divided the prayer between Myself and my servant equally. Therefore when the servant says, "All praise and thanks are due to Allah, the Lord of the worlds" Allah says, "My servant has praised Me..."

It is named the Prayer because its recitation is a condition for the validity of the prayer.⁴

It is also named *ar-Shifā'*, the Cure, due to what ad-Dārimī reports on the authority of Abū Sa'īd that the Messenger of Allah (ﷺ) said,

"The Opening of the Book is a cure for every poison."⁵

It is also named *ar-Raqīq*, the Spiritual Cure, due to the hadīth of Abū Sa'īd recorded by Būkhārī that after he had recited it to cure a person who had been bitten by a scorpion, the Messenger of Allah (ﷺ) asked him,

⁴ The referencing for this hadīth shall follow in the section concerning the virtues of *al-Fatiha* insha'Allah.

⁵ In the eyes of the majority of scholars, as will be explained shortly *insha'Allah*.

⁶ Sa'īd ibn Mānṣūr and al-Bayhaqī, *al-Ša'īr al-Jāzī* #2368, ad-Dārimī and Abū al-Shaykh also record it on the authority of Abū Hurayrah as per al-'Iqān, *Kaṣīf al-Qayf* #1816. It was ruled *da'īl* by as-Suyū'ī #5826, and *mawdū'* by al-Albānī #3950.

Bayhaqī #2366 also records on the authority of Jābir ibn 'Abdullāh that the Prophet (ﷺ) said, "It contains a cure from every illness." ad-Dārimī #3413, and al-Bayhaqī #2370, also record this wording on the authority of 'Abd-Allāh ibn 'Umayr with a *muznāh* *nasīh* as stated by al-Bayhaqī, this was ruled *da'īl* by as-Suyū'ī #5827 and al-Albānī #3951.

...and what made you know it was a *magzūb*?"

ash-Sha'bi records on the authority of ibn 'Abbas that he named it *Asā'at-Qur'ān*, the Foundation of the Qur'ān, and that he said, "the foundation of *al-Fatīhab* is, "with the Name of Allāh, the All-Merciful, the Most Merciful." This is because just as *al-Fatīhab* summarises within it the meaning of the whole Qur'ān, the whole meaning of *al-Fatīhab* is summarised by this statement" as will be shown later.

Sufyān bin 'Uyaynah named it *al-Wāfiq*, the Fulfillment, reasoning that it is not possible to apportion it into various parts when reciting, or to summarise it.

Yahyā bin Abū Kathir named it *al-Kāfiyah*, the Sufficient, because it suffices from everything other than it but anything else does not suffice it. The mursal hadith states,

The Mother of the Book suffices for other than it but nothing else suffices it.^{20,21}

²⁰ Bukhārī Eng. Trans., vol. 3, pg. 264 #476

²¹ al-Ālāl, vol. 1 pg. 88

²² ad-Dāraqūtī, vol. 1, pg. 322, and al-Hikam #867 on the authority of 'Ubādah ibn as-Sāmī. It was declared *da'if* by ibn al-Qayyim as per al-Munawwī, *Fiqh al-Qur'ān*, vol. 1, pg. 231, and al-Albānī #1274.

Its *naqd* contains Muḥammad ibn Khālid about whom adh-Dhahabī, *al-Mīyāz* said, "It is not known who he is... He was alone in reporting the hadith of 'Ubādah ibn as-Sāmī from the Messenger of Allāh (ﷺ)." "The Mother of the Book suffices for other than it but nothing else suffices it" ... ad-Dāraqūtī said it was singularly reported from ibn Khālid, however the preserved hadith from az-Zuhār with this *naqd* is, "A prayer is not valid in which the Mother of the Book is not recited."²²

²³ ibn 'Aqīyah, vol. 1, pg. 65; Qurtubī, vol. 1, pp. 79-81; ibn Kathīr, vol. 1, pp. 26-27; az-Zarkashī, vol. 1, pp. 169-270; as-Suyūqī, vol. 1, pp. 20-22.

It is also named *al-Kāzī*, the Treasure; *al-Bukr*, Gratitude; *al-Du'ā'*, Supplication; *al-Ra'yah*, the Sufficient Cure; and *al-Wāfiyah*, the Protection as mentioned by al-Baqi'.¹²

1.2 Its Revelation

It was revealed in Mecca as stated by Ibn 'Abbis, Qatādah and Abū al-'Āliyah.

It is also postulated that it was revealed in Madinah as stated by Abū Hurayrah, Mujahid, 'Atā' bin Yāsār and az-Zuhri. It is also said that it was revealed on two separate occasions - once in Mecca and once in Madinah. However the first opinion is the most likely due to His saying,

رَأَنَّا أَنَّكُمْ سَمَّيْنَا الْكَافِرَاتِ الْعَظِيمَ

«We have sent to you the Seven oft Repeated Verses...»

[*al-Fātiha* (15): 87]

This verse was revealed in Mecca by agreement of the exegetes.

Abū al-Layth as-Samarqandī relates that half of it was revealed in Mecca and the remaining half in Madinah as quoted from him by al-Qurṭubī but this is an extremely strange position.

It is said that this chapter was the first thing revealed of the Qur'ān as mentioned in the hadīth reported by al-Bayhaqī, *Dala'il an-Nubuwwa*. al-Bāqilānī quoted this as one of three opinions. It is also said that the first revelation comprised the verses of *Sārah al-*

¹² See also al-Furoozabadi, vol. 1, pp. 128-129 who lists about thirty names for this Sūrah.

Muhammad but the correct opinion is that the first revelation consisted of the beginning verses of *Sūrat al-'Alaq*.¹³

1.3 Its Composition

It consists of seven verses and there is no difference concerning this.¹⁴ 'Amr bin 'Ubaid said that it consists of eight verses and Husayn al-Ju'afī said that it consists of six verses but both of these opinions are irregular and rejected.

They have differed concerning the statement "*with the Name of Allah, the All-Merciful, the Most Merciful*." The majority of the reciters of Kūfa postulate that it comprises an independent verse of *al-Fatiha* and this is also the opinion of a group of the Ṣahībah, Tābi'īn and a large group of the later scholars. However the reciters and jurists of Madinah regard it to be part of a verse, and not an independent verse, or not a verse at all.

Those who postulate that it is not a verse of *al-Fatiha* state that the seventh verse commences with the words, "*not /the path/ of those who have earned /Your/ anger...*"¹⁵

al-Fatiha consists of twenty-five words and one hundred and thirteen letters.¹⁶

¹³ Ibn 'Abīyah, vol. 1, pg. 65; Ibn Kathīr vol. 1, pg. 26

¹⁴ al-Baghawī, vol. 1, pg. 51; al-Faīrouzabādī, vol. 1, pg. 128

¹⁵ abu Thalabī records this view from Abū Ḥunayn as per as-Suyūtī, vol. 1, pg. 42

¹⁶ al-Baghawī, vol. 1, pg. 51; al-Qurtubī, vol. 1, pg. 81; ibn Kathīr, vol. 1, pg. 26; al-Faīrouzabādī, vol. 1, pg. 128

1.4 The Virtues of Sūrah al-Fātiḥah

There are a number of ahādīth explaining to us the great virtue of this sūrah.

1. Muslim records on the authority of Abū Hurayrah (radiyAllāhu 'anhu) who said that the Messenger of Allāh (ﷺ) said,

Allāh, the Glorious and Exalted said, "I have divided the prayer between Myself and My servant equally and My servant shall be granted what he asked for." Therefore when the servant says, "All praise and thanks are due to Allāh, the Lord of the worlds", Allāh says, "My servant has praised Me." When he says, "The All-Merciful, the Most Merciful," Allāh says, "My servant has exalted Me." When he says, "Master of the Day of Judgement," Allāh says, "My servant has glorified Me." When he says, "You Alone we worship and Your aid Alone do we seek," Allāh says, "This is between Me and My servant and My servant shall have what he requested." When he says, "Guide us to the Straight Path, the Path of those whom You have favoured, not [the path] of those who have earned [Your] anger, nor of those who have gone astray," Allāh says, "This is for My servant and My servant shall have what he asked for."¹¹

2. at-Tirmidhi records on the authority of Abū Hurayrah who said that the Messenger of Allāh (ﷺ) said,

[The chapter commencing with], "All praise and thanks are due to Allāh the Lord of the worlds" is the Mother of the Qur'ān, the Mother of the Book, the Seven Oft

¹¹ Muslim Eng. Trans., vol. 1, pg. 215 #775

Repeated Verses and the Great Qur'an.¹⁸

3. Ahmad records on the authority of Abū Ḥunayn (rādī Allāhu 'anhu) who said,

The Prophet (ﷺ) called Ubayy bin Ka'b while he was praying in the Mosque saying, "O Ubayy!" Ubayy turned his head towards him but did not reply. The Prophet (ﷺ) called him again saying, "O Ubayy!" So Ubayy shortened his prayer and turned towards the Prophet and said, "ar-rasūl 'alākum O Messenger of Allāh." The Prophet (ﷺ) replied, "mā 'alākum ar-rasūl. What prevented you from replying to me when I called you?" Ubayy said, "O Messenger of Allāh I was praying" He said, "Does Allāh not say,

لَا تَنْهَاكُمْ لِمَنْ يَنْهَاكُمْ إِذَا دَعَاكُمْ لِمَا هُمْ بِهِ مُحْكَمٌ

...Respond to Allah and the Messenger when he calls you to that which gives you life.

[ad4a07 (8): 24]

Ubayy replied, "Yes O Messenger of Allah! I will not do so again." The Messenger of Allah (ﷺ) asked, "Would you like me to teach you a *Sifat* the likes of which is not to be found in the *Torah*, *Injil*, *Zabur*, or the [rest of the] *Qur'an*?" He said, "Yes O Messenger of Allah." The Prophet (ﷺ) said, "I hope that I will not leave this door until you know it."

Ubayy said, "Then he took hold of my hand and talked to me while I slowed down fearing that we may reach the door before he finished talking. When we did reach it I asked him, 'What is the *Jirah* you promised me, O Messenger of Allah?' He said, 'What is the *Jirah* you

¹⁸ The zones to this health have preceded in fn. 2

recite in prayer?" So I recited the Mother of the Qur'an upon which he said, "By the One in Whose Hand is my soul, Allah has not revealed the likes of it in the Torah, Injil, Zabir, or the [rest of the] Qur'an. It is the Seven Oft-Repeated verses."¹⁷

4. Ahmad records on the authority of Abu Sa'id ibn al-Mu'alla who said,

"The Prophet (ﷺ) called me while I was passing in the Masjid but I did not respond until I had completed the prayer. I went to him and he asked, "What prevented you from coming to me [earlier]?" I replied, "I was praying O Messenger of Allah." He said, "Does Allah not say,

أَتَسْمِعُ مَا يَوْمَ الْمَسْجِدِ إِذَا دُعَا كُلُّ أَنْبِيبٍ كُلَّ

....Respond to Allah and the Messenger when he calls you to that which gives you life.

[al-Aq'ad (8): 24]

He then said, "I will teach a Surah which is the greatest Surah in the Qur'an before you leave the Masjid." Then he took hold of my hand and when he intended to leave [the Masjid], I asked him, "Did you not say that you would teach me a Surah which is the greatest Surah in the Qur'an?" He replied, "yes. It is [the Surah commencing with], *"All praise and thanks are due to Allah."* It is the Seven Oft-Repeated verses and the Great Qur'an that has been given to me."¹⁸

¹⁷ Ahmad #8682, 9345, 9788, 21094, 21095. It was declared *ya'li* by Abu Hithnah #775, ibn Khazaynah #500, 501, and al-Albani #5560

¹⁸ Badihah Eng. Trans., vol. 6, pg. 1 #1; Ahmad #15730, and the wording is his.

5. Muslim records on the authority of Ibn 'Abbâs (*radi>Allâhu 'anhu*) who said,

While the Messenger of Allâh (ﷺ) was sitting with Jibrîl he heard a creaking sound above him. Jibrîl looked up and said, "This is [the sound of] a gate that has been opened in Paradise today and has never been previously opened." Then an Angel descended through it and came to the Prophet (ﷺ) and said, "Rejoice in the good news of two lights that have been given to you such as no Prophet before you has been given. [They are] Sîrâb al-Fâtiħâb and the concluding [two] verses of al-Baqârah. You will never recite a word from them without being given the blessings they contain."²¹

This hadîth has led some scholars to suggest that Jibrîl did not convey the revelation of Sîrâb al-Fâtiħâb and the last two verses of al-Baqârah, rather it was the Angel mentioned in this hadîth. However the correct opinion is that Jibrîl did indeed convey the revelation of these verses as he was enjoined by Allâh to convey the entire Qur'âن to the Prophet (ﷺ). The Angel that descended as mentioned in this hadîth, descended only to convey the reward of these verses.²²

6. an-Nâfi'i records on the authority of Anas that the Prophet (ﷺ) said,

"Should I not inform you of the most noble and excellent part of the Qur'âن?" He then recited "All praise and thanks are due to Allâh, the Lord of the worlds"²³

²¹ Muslim Eng. Trans., vol. 2, pg. 586 #1759

²² al-Qurâni, vol. 1, pp. 82-83

²³ an-Nâfi'i, al-Kâfi #8011. It was declared sahîh by ibn Hibbân #774, and al-Hikm #2056, with adh-Dhahabî remaining silent.

Mujahid said, "When this chapter was revealed it bore down heavily upon Iblis and he let out a loud wail in lament; whoever does this is worthy of being cursed."²⁴

1.5 The Ruling of Reciting *al-Fatiha* in Prayer.

The opinion of the majority of the scholars, amongst them Malik, ash-Shafi'i and Ahmad, is that it is obligatory to recite *al-Fatiha* in the prayer and that the prayer is invalid without it. Their opinion is based upon many proofs; from amongst them, the sayings of the Prophet (ﷺ).

There is no prayer for the one who does not recite the Opening of the Book.²⁵

Whosoever performs a prayer in which he does not recite the Mother of the Book then it is deficient, it is deficient, it is deficient, it is incomplete.²⁶

The prayer is not valid in which the Mother of the Qur'an is not recited.²⁷

However, according to Abu Hanifah, those of his companions who agreed with him, al-Awza'i and ath-Thawri, it is not obligatory to recite *al-Fatiha*, rather any portion of the Qur'an would be sufficient. They based this upon the saying of Allah,

²⁴ as-Suyuti, vol. 1, pg. 24

²⁵ Bokhari Eng. Trans., vol. 1, pg. 404 #723; Muslim Eng. Trans., vol. 1, pg. 214 #771

²⁶ Muslim Eng. Trans., vol. 1, pg. 215 #775

²⁷ Muslim Eng. Trans., vol. 1, pg. 215 #772

فَلَمَّا قَرئُوا مِنْ كِتْبِنَا مَا يُرِيدُونَ

«Recite what is easy [for you] of the Qur'an»
[*al-Muzzammil* (73): 20]

and the saying of the Prophet (ﷺ) to the man who prayed badly,

When you stand to pray, say the *Askar* and then recite
what is easy for you of the Qur'an.²⁸

Moreover, according to ash-Shafi'i and a group of the People of Knowledge, it is obligatory to recite *al-Fatiha* in every *rak'ah* of the prayer. However, another group were of the opinion that it is sufficient to recite it in the majority of the *rak'ahs* and yet another group, from amongst them al-Hasan and the majority of the scholars of Basrah, were of the opinion that it is sufficient just to recite it in one *rak'ah*. This latter group took to the literal sense of the hadith,

There is no prayer for the one who does not recite the
Opening of the Book

In the case where one is a follower in a congregational prayer, the scholars fell into three opinions with regards to his reciting *al-Fatiha*:

1. It is obligatory upon him to recite it in all prayers.
2. It is upon him not to recite it in all prayers.
3. He should recite it in those prayers in which the recitation is silent, but not in those prayers in which the recitation is loud.

The point here is not to discuss which is the strongest opinion

²⁸ Bulhakai Eng. Trans., vol. 1, pg. 404 #724

but to show that *al-Fātihah* has specific rulings to it that are not shared by any other chapter of the Qur'aan. Allah Knows best.²²

²² *ibn Kathir*, vol. 1, pp. 30-31

CHAPTER II

The Ruling of *Isti'âdbâb* (Seeking Refuge)

2.1 The Enmity of *Shayâtin*

Allâh, Exalted is He says,

لَا تَنْهَاكُنَّكُمْ عَنِ الْحُكْمِ
وَلَا يَنْهَاكُنَّكُمْ
أَنْتُمْ أَعْلَمُ بِأَنفُسِكُمْ

«Show forgiveness, enjoin what is good and turn away from the foolish. And if an evil suggestion comes to you from *Shayâtin*, seek refuge with Allâh. Indeed He is All-Hearing, All-Knowing»

[al-Hijâz (7): 199-200]

لَا تَنْهَاكُنَّكُمْ عَنِ الْحُكْمِ
وَلَا يَنْهَاكُنَّكُمْ
أَنْتُمْ أَعْلَمُ بِأَنفُسِكُمْ

«Repel evil by means of what is best. We are best Acquainted with the things that they utter. And say, 'My Lord! I take refuge with you from the whisperings of the devils and I take refuge with You my Lord lest they come near me.'»

[al-Mâ'âni (23): 96-98]

وَلَا تَتَوَلَّ لِلشَّيْطَانِ

أَذْفَنَ بِالْقَوْهِ لِتَسْنُنَ هَذَا الْأَيْرَقِ بِنَكَ وَبِسَعْدِهِ كَمْ
وَلِلْخَيْرِ ② وَمَا يَقْنَعُهُمْ لَا الْيَمْنَ مَهْدِاً وَمَا يَقْنَعُهُمْ
إِلَّا دُوَّبَتْ عَظِيمَهُ ③ وَلَمَّا يَرَهُنَّهُمُ الْشَّيْطَانُ مِنْ
لَّا تَتَوَلَّ لِلشَّيْطَانِ هُنَّ أَنْجَيُهُ الْكَلِمَهُ

...Repel [evil] with that which is better then indeed the one, between whom and you there was enmity, [will become] as though he was a devoted friend. But none is granted [this quality] except those who are patient and none is granted it save one who possesses a great portion [of high moral character]. And if an evil suggestion comes to you from *Shayyâ'în*, seek refuge with Allâh, indeed He is All-Hearing, All-Knowing.

[Fâtiha (41): 34-46]

These verses command the servant of Allâh to seek refuge with Him from the accursed *Shayyâ'în* due to the severe enmity he displays towards mankind and displayed towards their father, Adam (*al-ayyâ'âsâ'în*). Allah says,

إِنَّمَا يَنْهَا مَنْ لَا يَرْجِعُهُمْ
الشَّيْطَانُ كَمَا أَنْجَى أُولَئِكُمْ بِنَجْمَهُ

«O Children of Adam! Let not *Shayyâ'în* deceive you,

as he removed your parents out of Paradise»

[*al-`Iqâf* (7): 27]

Ibn al-Jawzi said,

Servants of Allah! Ponder the removal of your father, Adam, from Paradise, the abode of security, and his descent to the abode of disgrace and abasement. The reason for this was none other than the accursed Shaytan. Your Master has prohibited you from obeying him and ordered you to disobey him. Indeed in his obedience lies the displeasure of *ar-Rahmân* and disobeying him necessitates residing in Paradise and the descent of divine pleasure. Allah, Glorified and Exalted said,

﴿إِنَّمَا يُعَذِّبُكُمُ اللَّهُ وَرَبُّكُمْ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

«Shaytan threatens you with poverty and orders you to immorality»

[*al-Baqarah* (2): 268]

So whoever obeys him, he forgoes him, diverts him from true guidance and opens the doors to misguidance and ignominy in his heart.¹

Allah further explains to us the extreme enmity of Shaytan with His words,

﴿إِنَّمَا يُعَذِّبُكُمُ اللَّهُ وَرَبُّكُمْ أَعْلَمُ بِمَا تَعْمَلُونَ﴾
﴿إِنَّمَا يَنْهَا عَنِ الْمُحَاجَةِ لِئَلَّا يَأْتُوا بِأَعْصَبِ الْحِكْمَةِ﴾

«Indeed Shaytan is an open enemy to you so take him as an enemy. He invites his followers only that they may become the denizens of the Blazing Fires»

[*Fâtiha* (15): 6]

¹ Ibn al-Jawzi, *Risâlah al-Wâqî`în*, p. 27

أَفَتَجِدُونِي فِي سَفَرٍ وَأَنِّي مِنْ دُولَةٍ وَقَمْ لِكُمْ عَلَوْ
بَنْ سَلَامٍ وَلَا

«Will you then take him and his offspring as friends and protectors besides Him while they are open enemies to you? Wretched it is as an exchange for the wrong-doers»

[*et al.* 2007: 50]

Shawar took an oath saying,

كَلَّ فِيْرَكَ
لَا يَنْهَا هُنْ تَكْبِرُ ۝ إِلَيْهِمْ لَدُقْرُ وَمِنْهُمُ الْمُنْكَبِرُ ۝

«By Your Might! I will surely misguide them all,
except Your chosen slaves amongst them»

JCM (38): 82-83

It is for this reason that we have been encouraged to seek refuge with Allah from the accursed *Shaytan*.

2.2 *Isti'ādhah* for recitation

With regards reciting the Qur'an, Allah, Exalted is He says,

فَلَمَّا قَرَأَنَّ الْقُرْآنَ
لَمْ يَسْتَهِنْ بِالْمُلْكَ
أَنْ يَقُولَ لِلْمُلْكِ
لَمْ يَقُولْ لِلْمُلْكِ
عَلَى الْقِرْبَىٰ مَأْتَنَا وَعَلَى رَوْبَرٍ مَّوْلَانَا
لَمْ يَقُولْ لِلْمُلْكِ
يَقُولْ لِلْمُلْكِ
لَمْ يَقُولْ لِلْمُلْكِ
لَمْ يَقُولْ لِلْمُلْكِ

«When you wish to read [lit: have read] the Qur'an, seek refuge with Allah from the accused Shayatin.

Indeed he has no power over those who believe and put their trust only in their Lord. His power is only over those who follow him and join partners with Hime

[*Surat-Najm* (16): 99-100]

A group of the reciters and scholars, from amongst them Hamza, ibn Sirin, Ibethim an-Nakha'i and Dâwûd adh-Dhâhibî, were of the opinion that one seeks refuge after the completion of recitation, taking to the literal sense of this verse. They also stated that the reason for doing so would be to repress self-astonishment at the completion of an action of worship.

A second opinion voiced is that one seeks refuge before and after the recitation. However the famous, well-known opinion, which is the opinion of the majority is that one seeks refuge before recitation in order to safeguard oneself from the whisperings of Shaytan.² This group understood the meaning of the verse to be, "When you wish to read the Qur'an..." in the same sense as the verse,

بَلْ الَّذِي كُنْتُمْ تَعْمَلُونَ
وَجُنُونُكُمْ وَأَلْوَحُكُمْ إِلَى الْمَرْءَاتِ

...When you intend to stand for prayer [lit: have stood for prayer], wash your faces and forearms...»

[*Surat-Mâ'idah* (5): 6]

Abû Dâwûd records on the authority of Abû Sa'îd al-Khudri that,

When the Messenger of Allah (ﷺ) stood at night [for prayer, he would commence the prayer] by saying the *takbir* and then saying, "SubhanAllâhî wa bâlibâhî,

² ibn Kathîr, vol. 1, pg. 32-33; ibn 'Âdî, vol. 1, pg. 81-86

وَاللَّهُ أَكْبَرُ مُكَبَّرًا، وَاللَّهُ أَكْبَرُ مُكَبَّرًا، وَاللَّهُ أَكْبَرُ مُكَبَّرًا.¹¹
 Then he would say, "La ilaha illa illah" three times, then he would say, "Allahu Akbar" three times and then he would say, "Allahu akbar min-ash-Shayatin-r-rajim - inni hawayhi wa nafkhibi wa nafkhibi"¹²

Abu Dawud reports on the authority of Nafi' bin Jubayr, from his father who said,

I saw the Messenger of Allah (ﷺ) saying when he commenced the prayer, "Allahu akbar kabira"¹³ three times, "Allahu akbar kabira" three times and "SubhanAllah bukra ta' as'ala"¹⁴ three times. Then he said, "Allahu akbar min-ash-Shayatin-r-rajim, inni hawayhi wa nafkhibi wa nafkhibi"¹⁵

¹¹ You are glorified O Allah and praised! Your Name is Blessed, Your Majesty is Exalted and none has the right to be worshipped save You.

¹² There is none worthy of worship save You.

¹³ I take refuge with Allah, the All-Seeing, the All-Knowing from the accursed Shaytan from his madness, arrogance and poetry

Abu Dawud [Eng. Trans. 1/198 #774] and al-Tirmidhi #242. It was declared sahih by al-Albani, al-Isra' #341.

¹⁴ Allah is the Greatest, very great

¹⁵ Praise and thanks be to Allah, again and again

¹⁶ Glorified is Allah, morning and evening

¹⁷ O Allah! I take refuge with You from Shaytan - from his madness, arrogance and poetry.

Abu Dawud [Eng. Trans. 1/196 #763] and ibn Majah #807. It has been ruled sahih with this wording by al-Albani, Da'if Abu Dawud #160.

However there is a sahih hadith reported by ibn Majah #808 on the authority of

ash-Shâfi'i and Abû Hanîfah were of the opinion that the wording of the *int'âdâb* should be, 'A'âdâb bîlîbî mîr-âb-Shayyâr-r-rgîm' such that it conforms to the aforementioned verse in *Sûrah an-Nâhâ*. Al-Husnâ said that it was most befitting to say, 'A'âdâb bîlîbî mîr-âb-Shayyâr-r-rgîm iñâbâbî bâbî ar-Sâmi'wâ'l-'Âfâw' such that the person combines the wording of the verse of *Sûrah an-Nâhâ* and *Sûrah Fâtiha*. Some of the Shâfi'i's said that one should say, 'A'âdâb bîlîbî r-Sâmi'â'l-'Âfâw iñâbâbî-Shayyâr-r-rgîm' to conform to the hadith of Abû Dâwûd and also to combine the wording of both verses.¹¹ It is best to use the wordings as reported by the authentic *ahâdîth* on this occasion.¹²

The majority of scholars are of the opinion that *int'âdâb* is recommended and not obligatory. However it is reported from 'Aqâ' ibn Abî Rabî'ah that it is obligatory to say it within the prayer and outside the prayer when one desires to recite the Book of Allah. ar-Râzî stated that the proof for this opinion was that the verse, "seek refuge with Allah" is mentioned in the imperative, that the Messenger of Allah (ﷺ) persisted in uttering it throughout his life, and that it serves as a protective barrier from *Shayyâr* - therefore if an obligation can only be fulfilled by a particular means, that means also becomes an obligation.¹³

¹¹ Ibn Mas'âd said the Messenger of Allah (ﷺ) used to say the above words of seeking refuge when he commenced the prayer. Refer to al-Albâni, *Irâdâb*, vol. 2, pg. 55. As for the supplication, it is authentically reported in Muslim that it was said, without the repetitions, by one of the Companions in prayer upon which the Messenger of Allah (ﷺ) said, "Wonderful for it [the supplication] is that the doors of heaven were opened for it."

¹² ar-Râzî, vol. 1, pg. 68; ibn 'Âdî, vol. 1, pg. 79-81

¹³ Ibn Kathîr, vol. 1, pg. 34.

¹⁴ ibn Kathîr, vol. 1, pg. 34; ar-Râzî, vol. 1, pg. 67; ibn 'Âdî, vol. 1, pg. 87-88

Inti'âdhab is for the recitation in prayer - this being the opinion of Abû Hanîfah and Muhammâd. As such it is to be said before one starts reciting *al-Fâtiha*, and it is only said if one is reciting himself. In the eyes of others, such as Abû Yûsuf, *inti'âdhab* is for the prayer, and hence according to this, the one praying would state it, even if he himself was not himself reciting.¹²

Shaykh Mashhûr Hâsan Salmân said,

It is clear that *inti'âdhab* is legislated in every *rak'ah* [of prayer]. This is due to the generality of His saying,

بِدِينِكُمْ تَرْكُونَ مُأْمَنِينَ إِلَيْهِ مِنَ الْبَطَّالِ لَا يُرْجِعُونَ

«When you wish to read the Qur'an then seek refuge with Allâh from the accursed *Shayâ'în»*

This is the most correct opinion of the Shâfi'i school and declared to be the strongest opinion by ibn Hâzin.¹³

2.3 The meaning of *Inti'âdhab*

al-Hâfi'â ibn al-Qayyim, may Allâh have mercy upon him, explained the meaning of *âdhab* (I take refuge) in a beautiful way. He said,

Know that the verb *âdha* and its derivatives carry the meaning of being careful and wary, guarding and fortifying, being rescued and victorious. Its essential meaning is to flee from that which you fear will harm you to that which will safeguard you from it. This is why the

¹² *ar-Râbi',* vol. 1, pg. 68; *âImâl 'Abî 'Abîlî,* vol. 1, pg. 89-90; *âImâl Kâthîr,* vol. 1, pg. 34

¹³ Mashhûr Hâsan Salmân, *al-Qawâd al-Mâlikî fî 'âdhab al-Mârûdîn*, pg. 109. Refer also to an-Nawâ'i, *al-Miqâsî*, vol. 3, pg. 270; al-Albârî, *Târîh al-Mârûdî*, pg. 176-177

one you seek refuge with is named *awâb* and *awâb* (the source of refuge and recourse).

In the hadîth there occurs, "When the daughter of al-Jawn entered upon the Prophet (ﷺ) [after their marriage] he moved his hand [to touch her] and she said, "I take refuge with Allâh from you" He said, "Indeed you have sought refuge with the *Mâlik*, return and rejoin your family." ¹¹

Therefore the meaning of *â'âbâ* is I take refuge, guard myself and take precaution. There are two opinions concerning the basis of this verb. The first is that it is derived from the meaning of *âr-sâ'â*, covering or protection, and the second is that it is derived from the meaning of *âqâs al-ayhâwa*, firmly adhering to that which adjoins it.¹² As for the first opinion then the Arabs used to say with regards to a house that is in the shade of a tree - *âmasâba*. Therefore when this house did *ââbâ* with this tree by being built under its shade the Arabs named it *âmasâba*. The same applies to the one who takes refuge for he seeks protection and cover from his enemy with the one he seeks refuge with. As for the second opinion, then the Arabs used to say regarding flesh that was stuck to a bone and could not be removed, *âmasâba*, because of its refusal to be dislodged from it. The same applies to the one taking refuge for he sticks firmly to the one he is seeking refuge with and refuses to be distanced. Both of these opinions are correct for seeking refuge includes both. The one taking refuge seeks protection with the one he is seeking refuge with and sticks firmly to him. His heart attaches itself to him and holds firm just as the child sticks close to its father when threatened by an enemy.

¹¹ Buhârî [Eng. Trans. 7/181 #181, 182].

¹² ar-Râzî, vol. 1, pg. 70, Ibn 'Âdî, vol. 1, pg. 94

The same applies to the one taking refuge for he flees from his enemy who desires his destruction to his Lord, throwing himself between His hands, holding firmly to Him, sticking close to Him and resorting to Him. Now, know that the reality of seeking refuge that is established in the heart of the believer surpasses, and is beyond these descriptions, for these serve only as examples and representations. As for that which is established in the heart in its taking refuge, holding fast to, and its throwing itself before its Lord, its need of Him and its submission and humility before Him, then all of this is beyond description. In a similar vein, love of Him and fear of Him can only be described in a deficient way for they cannot truly be understood except through experiencing them. This is similar to the case of one trying to describe the pleasure of sexual intercourse to one who is impotent and feels no sexual urges. No matter how much you describe it and how many examples you give, never will he truly understand it. However if you were to describe it to one who does have these urges and has had intercourse then he will understand your descriptions completely. If it is asked: When one is commanded to take refuge with Allah why does the form of the command carry a *an* and *an*? For example in His saying,

كُنْتُ بِأَنْتَ مِنْ أَنْتَ يَكُنْ لِّرَبِّي

«Seek protection (*fata'ith*) with Allah from the accursed *Shayatin*»

[as-Safat (37):98]

Yet one says, 'I take refuge' (*u'akib*) and 'I took refuge' (*u'masabib*) without including the *an* and *an*?

The reply is: the *an* and *an* are grammatically used to denote a person's seeking something. Therefore when

one says, 'Int'sabu with Allah' he is saying, 'I seek refuge with Him.' When he says, 'Astaghfirullah' he is saying, 'I seek the forgiveness of Allah.' However, when the person says, 'I take refuge (*shâdhu*) with Allah' he is actually implementing and realising what he seeks because he sought refuge and protection with Allah. There is a clear difference between actually taking refuge and seeking refuge. Therefore, because the one who is seeking refuge is actually recourse to Allah and holding firmly to Him, he says the verb that denotes this rather than saying the verb that denotes that he only seeks this. The opposite is true for the saying, 'Astaghfirullah' (I seek the forgiveness of Allah) for in this case the person is asking Allah to forgive him. Therefore when he says, 'Astaghfirullah' he is implementing what he desires because the meaning of this statement is, 'I ask Allah that He forgive me.' This then is the best way of seeking refuge and it was for this reason that the Prophet (ﷺ) used to say, "I take refuge with Allah from the accursed Shaya'ir" and, "I take refuge with Allah's perfect words" and, "I take refuge with the Might and Power of Allah" saying, 'shâdhu' rather than 'int'sabu.' Indeed this is what Allah taught him to say with His words,

قَلْمَنْدُورْبَلْكَلْنِي

«Say: I take refuge with the Lord of Daybreaks»
[*al-Fâtiq* (113):1]

قَلْمَنْدُورْبَلْكَلْنِس

«Say: I take refuge with the Lord of Mankind»
[*an-Nâ'ir* (114):1]

Employing the word 'shâdhu' rather than 'int'sabu.'¹¹

¹¹ Ibn al-Qayyim, *Radd al-Fâtiq*, vol. 1, pg. 439-441; *Tâjîr al-Qayyim*, pp. 538-541

2.4 Everyone is need of *isti'ābab*

The order to take refuge is left general and as such it does not specify one set of people from another. Moreover the Messengers and Prophets would also do *isti'ābab* and this further serves to prove that everybody is in need of this statement.

Nūh, peace be upon him, said,

وَلَرَبِّنِيْنِيْ مُوْلَيْكَ اَنْ اَتَّلَكَ مَا تَعْلَمَ لِيْ بِهِ وَلَا
تَعْلَمُ لِيْ وَلَا تَعْلَمُ اَكْنُونَ الْحَرَبَيْنَ ﴿٤٧﴾

«My Lord! I take refuge with You from asking You for anything about which I have no knowledge»

[*Hid* (11): 47]

for which he was honoured with two things, peace and blessings:

قَلْمَنْجَ
اَقْرَبْ مُسْلِمْنَيْ اَوْ كَبِيْرَيْ وَعَلَى اُمُوْمَيْنَ تَعَالَكَ

It was said, 'Nūh, descend with peace from Us and with blessings on you and on the nations that will issue from those who are with you...»

[*Hid* (11): 48]

Yūsuf, peace be upon him, said,

مَعَادِ الْوَلَيْدَهُمْ اَحْسَنَ مُتَوَلِّي

«Allah is my refuge! He is my lord and has been good to me where I live»

[*Yūsuf* (12): 23]

for which he was honoured with two things, evil and lust being averted from him:

سَكَرَ الْمُرْسَلُونَ مِنْ كُلِّ شَرٍّ وَالْمُنْتَهَىٰ

«That happened so we might avert from him all evil and lust»

[*Yusuf* (12): 24]

Mūsā, peace be upon him, said,

لَمَنْ يَرْجُوا لِقَاءَنَا فَلَمَنْ يَنْهَا

«I take refuge with Allah from being one of the ignorant»

[*al-Faqhr* (27): 67]

for which he was honoured with two things, the lifting of the accusation and the bringing back to life of the dead person. He also said,

لَمَنْ يَرْجُوا لِقَاءَنَا فَلَمَنْ يَنْهَا

«I have taken refuge with my Lord and your Lord against your stoning ones»

[*al-Dukhr* (44): 20]

وَقَالَ مُوسَىٰ إِنِّي مُسْتَأْنِدٌ عَلَىٰ رَبِّي وَلَا يَسْكُنُونَ إِلَيْنَا

لَا يَنْهَا

«I take refuge in my Lord and your Lord from every proud man who does not have faith on the Day of Reckonings»

[*Cahfir* (40): 27]

for which he was honoured with two things, the destruction of his enemy and his inheriting their lands and homes.

THE SPIRITUAL CURE

The mother of Maryam said,

فَلَمَّا سَمِعَتْهَا مِنْ عِرْفَةِ الْمَهْدِ هَاجَتْ
وَدَرَسَتْهَا مِنْ الْمَيْمَنِ لِلْأَجْمَعِينِ ⑤

I have named her Maryam and placed her and her children in Your safekeeping from the accursed Shaitan.

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for which she was honoured with two things:

لـعـلـهـاـرـبـكـاـيـقـولـعـنـوـالـبـنـهـاـيـاـتـكـ

«Her Lord accepted her with approval and made her grow in health and beauty»

Vit. Zool. 37:

Maryam, when she saw the Angel, said,

قال إن المعرفة أرعن مثلك إن شئت تعيث

al take refuge from you with the All-Merciful.

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and was honoured with two things: a son without father, and a son who absolved her of the accusations against her while still in his cradle.¹⁵

¹⁰ *Bar Raz*, vol. 1, pg. 77; ibn 'Adil, vol. 1, pg. 105-106.

2.5 The virtues of *isti'adhab*

There are a number of texts showing us the virtue of *isti'adhab*:

1. Bukhārī reports on the authority Sulaymān ibn Sarād that,

Two men abused each other in the presence of the Prophet (ﷺ) while we were sitting with him. One of the two abused the other while in a state of rage, his face turned red. The Prophet (ﷺ) said, "I know a statement that if he were to say, what he is experiencing would leave him. If only he were to say, 'I take refuge with Allah from the accursed Shayṭān.'" ¹²⁰

2. Ahmad reports on the authority Abū Dharr that the Messenger of Allah (ﷺ) said,

"O Abū Dharr! Take refuge with Allah from the satans amongst men and jinn." I said, "Are their satans amongst men?" He replied, "Yes."¹²¹

3. Abū Dāwūd reports on the authority ibn 'Abbās that the Messenger of Allah (ﷺ) said,

"If anyone seeks refuge with [you] for the sake of Allah then grant him refuge. If any asks of you for the sake of Allah then grant his request."¹²²

¹²⁰ Bukhārī [Eng. Trans. 8/87 #136]

¹²¹ Ahmad [#21546, 21552]. The ḥadīth has two routes of narration both which are weak as mentioned by Muqtbl bin Hādī, *Takbīr ibn Kātib*, vol. 1, pg. 98

¹²² Abū Dāwūd [Eng. Trans. 3/1416 #5083] as Suyūf #5411 ruled it to be ḥasan and an-Nasā'i, *Riyād al-Salihin* #1732 said it was sahīf as did al-Albānī #6021, *al-Saḥīḥat* #253

4. at-Tirmidhi records on the authority of Ma'qal bin Yashr that the Messenger of Allah (ﷺ) said,

"Whoever says, 'A'udu bi-labbi-r-Saw'i-l-Allah' [one narration adds, 'an-Nu'u-ni-l-Shaytani-r-Ridyi'] three times upon sleeping and recites the last three verses of Surah al-Haqqah, Allah will appoint seventy thousand Angels over him to invoke blessings upon him until he goes to sleep. Were he to die on that day he would have died as a martyr. Whoever says this when he goes to sleep, the same holds true."²²

5. Muslim records on the authority of 'A'ishah that the Prophet (ﷺ) used to say,

"I take refuge with Your pleasure from Your displeasure; I take refuge with Your forgiveness from Your punishment; I take refuge with You from You."²³

Ibn al-Jawzi said,

Know that the one who is taking refuge with Allah, the Great, from the accursed Shaytan has clung to the Firm Rope of Allah. I take refuge with Allah from all sins and actions of transgression! I take refuge with Allah from misguidance and treachery! I take refuge with Allah from the Displeasure of *ar-Rahman*!

O My brother! Know that when the servant clings to the rope of the created king he is saved from the evil of the

²² at-Tirmidhi #2922 and Ahmad #30346. at-Tirmidhi said it was *haan gharib* and in some texts *gharib* and this seems most correct; al-Albani #5732 ruled it *daifi*.

²³ Muslim #751

oppressors. Therefore it is more befitting and appropriate for the one who takes refuge with the Lord of the Universe from the accursed enemy, Shaytan, that he be saved.²⁴

2.6 The meaning of *Shaytān*

It is said that the word *Shaytān* is derived from *shātā* which means to be distanced, and indeed *Shaytān* is far removed from any good whatsoever. It is also said that the name is derived from *shātā*, which means to burn because he is made from fire. Others said that both meanings are correct. However, the first meaning is most correct and is proven by the usage of the Arabs.²⁵

Shaytān is one of the Jinn as proven by His saying,

وَلَمْ يَقْرَأْ كُتُبَنَا
لَمْ نُسْجِدْنَاهُ إِلَّا يَسْأَلَ كَانَ مِنَ الْجِنِّينَ مُقْسِىٌ عَنْ أَمْرِنَا

«When We said to the Angels, 'Prostrate yourselves to Adam,' they prostrated with the exception of Iblis. He was of the Jinn and wantonly deviated from his Lord's commands»

[*al-Kāfī* (18), 50]

as such he is made of fire,

وَخَلَقَ السَّمَاءَنَّ مِنْ نَارٍ

«...and He created Jinn from a fusion of fire»

[*ar-Rābi'ah* (55), 15]

²⁴ Ibn al-Jawzī, pg. 26

²⁵ Ibn Kathīr, vol. 1, pg. 38

and it was because of this that he refused to prostrate to Adam saying,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنِّي أَنَا خَيْرٌ مِّنْهُ لَهُ مِنْ نَارٍ لَّمْ يُنَجِّيَنِي

“I am better than him, You created me from fire but You created him from clay”

[Surah Sad (38):76]

فَلَمَّا كُنَّ
أَنْتَ مِنْ نَارٍ لَّمْ يُنَجِّيَنِي
وَأَنْتَ مِنْ مَلَائِكَةٍ مِّنْ حَمَّلْتِنِي

“I will not prostrate myself to a human being whom You have created from dried clay formed from fetid black mud”

[Surah al-Kafir (15): 33]

ash-Shanqiti comments on this argument used by Iblis by saying,

This analogy employed by Iblis of his racial origin, which is fire, to that of Adam, which is clay, and his deriving from this that he is better than Adam and that it was not desired for him to prostrate to one who was lesser than he, despite the existence of a clear and unequivocal text, which is His saying, “Prostrate to Adam”, is called *fird al-nibr* according to the terminology of the scholars of *usul*. Therefore, anyone who rejects a clear and unequivocal text of revelation due to analogy, his precedent for this lies with Iblis.

This analogy of Iblis, may Allah curse him, is false due to these reasons:

- 1) It is *fird al-nibr* due to its opposing the clear text as has just

preceded.

2) We do not accept that fire is better than clay, rather clay is better than fire. This is because the substance of fire is inconsistency, thoughtlessness, corruption and disintegration; whereas the substance of clay is composure and correction. If you want to understand the ability and excellence of clay, look to the resplendent garden and what it contains of delicious fruits, elegant flowers and fine scents, you will then come to know that clay is indeed better than fire.

3) Even if we were to accept, for the sake of argument, that fire is better than clay, this does not necessitate that Iblis is better than Adam. The excellence of the foundation does not necessitate the excellence of the off-shoot, rather it is possible that the foundation be exalted and the off-shoot be disgraced. The poet said,

If you were to boast about fathers who possess
excellence
We would say: you have spoken truthfully, but how
evil are their offspring!²¹

2.7 Summary

So in summary, the statement means, 'I take refuge with Allah, and no one else, from Shaytan that he may harm me in my religion, or divert me away from a duty that Allah has imposed upon me.'²² It is an implicit acknowledgement of the power of Allah and one's own weakness and inability to combat the unseen enemy, Shaytan. If a person is killed by a physical enemy, he is a martyr; if he is killed by the unseen enemy, he is disavowed. If a person is overcome by a

²¹ as-Sa'iqat, vol. 1, pg. 59-60

²² at-Tabarī, vol. 1, pg. 76

physical enemy, he will be rewarded; if he is overcome by the unseen enemy, he will be put to severe trial. The servant cannot see Shaytaan but Shaytaan can see him, so he in turn takes refuge with One who can see Shaytaan and whom Shaytaan cannot see.²³

Ibn al-Qayyim said,

It is necessary to know that performing sins is detrimental and harmful to the servant. The harm that sins cause to the heart is comparable to the differing levels of harm that various types of poison cause to the body. Indeed is there a single evil that occurs in the world or will occur in the Hereafter except that its cause is sin?

What caused our parents to be ejected from Paradise - the land of delight, felicity and joy - to the land of pain, misery and affliction?

What caused Iblis to be ejected from enjoying the company of the Angels to being debased and cursed? What caused his outward and inward form to be disfigured such that he took on the most vile of features and his inner features even worse? What caused him to become distant [from Allah] after being close; from being a recipient of His mercy to being a recipient of His curse; from being beautiful to being ugly; from being in Paradise to being condemned to the blazing Fire; from being a believer to being a disbeliever; from being the friend of Allah to being His greatest enemy; from being a person devoted to the glorification of his Lord to being a person of *kufr*, *shirk*, lies and shameful deeds; from wearing the raiment of faith to wearing the raiment of disbelief, sin and disobedience causing him to become completely worthless and insignificant in the Sight

²³ Ibn Kathir, vol. 1, pg. 34

of Allah? What caused him to become an outcast - despised and humiliated - such that he became a leader for every sinner and criminal? O Allah we take refuge with You from opposing Your command and taking on board Your prohibition!²⁷

²⁷ Ibn al-Qayyim, *al-Da'i wa al-Daw'i*, pp. 56-57

CHAPTER III

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the Name of Allāh, The All-Merciful, The Most Merciful

This statement is given the title *basmAllāh* as an abbreviation. In the same way the statement, 'Lā hawla wa la qawwata illa hiliib' is called the *basmala*; 'Lā ilāha illa Allāh' is called the *baydala*; 'Al-hamdu lillāh' is called the *hamdala*; 'SubhanAllāh' is called the *subhān*; 'Hilālu lā ilāha illa Allāh' is called the *hikāya*; and 'Habibu lā ilāha illa Allāh' is called the *habibala*.¹

3.1 The wisdom of the *basmAllāh*

From the manners that Islam has taught us is to begin our actions by mentioning the Name of Allāh.² The purpose behind this is far-reaching and manifold:

1. It brings Allāh to mind before one does the action.

¹ Ibn 'Abdī, vol. 1, pg. 116.

² al-Tabarī, vol. 1, pg. 78

2. It prevents one from doing evil actions.
3. It aids one in attaining Allah's support and succour in that action.
4. It reminds one of the purpose, the source of fulfilment, the source of blessings for that action and its final destination.¹

Ibn al-Qayyim explained this final point further,²

Allah, Exalted is He says,

وَلَكُنْهُمْ لَا يَشْعُرُونَ

«There is not a single thing except that its depositaries and treasures are with Us»

[al-İffat (15): 21]

This verse comprises a [great] treasure from the treasures [of the Qur'aan], this being that nothing is sought except from the One who possesses its depositaries and treasures, the One in whose hands lie the keys to these treasures. Seeking [things] from anyone else is seeking something from one who does not possess them or possess any authority over them.

The saying of Allah, Exalted is He,

وَلِلّٰهِ الْفَاتِحُونَ

...and that to your Lord is the final goal

[ar-Ra'iq (53): 42]

comprises an immense treasure, this being that every desired objective that is not desired for His sake and is not

¹an-Nasaf, vol. 1, pg. 13; al-Baqi'i, vol. 1, pg. 12; Aħħab, vol. 1, pg. 90; ibn 'Uthaymin, *Explanation of the Three Fundamental Principles of Islam*

connected [in any form or fashion] to Him is temporary and soon to disappear for its final goal is not with Him. The final goal lies only with the One to whom all matters find their conclusion, terminating at His creation, will, wisdom, and knowledge. Therefore He is the source of every desired matter,

Everything that is loved - if it is not loved for His sake then this love is nothing but distress and punishment. Every action that is not performed for His sake then it is wasted and severed. Every heart that does not reach Him is wretched and veiled from achieving its success and happiness.

Therefore Allah has gathered everything that could be desired from Him in His saying,

كُلُّ مُنْفَعٍ فِيْنَا

«There is not a single thing except that its depositories and treasures are with Us»

[al-Fîr (15): 21]

and He has gathered everything that is done for His sake in His saying,

كُلُّ حَمْلٍ فِيْنَا

...and that to your Lord is the final goal.

[ar-Râyîr (53): 42]

Therefore there is nothing beyond Allah that deserves to be sought and nothing finds its conclusion with other than Him.

The *ba* (with) is known as the *ba* of *intâqâb* or seeking help and support, meaning that the servant is seeking the aid of Allah in the

action he is about to perform, thereby expressing his servitude to Him.⁴

3.2 Meaning of *Allah*

"With the Name of Allah" meaning I start with every name that belongs to Allah, the Exalted. This is because the word 'name' is singular and in the genitive form and therefore it includes all of the Beautiful Names.⁵

"Allah" He is the Lord, the One who is worshipped, the One deserving of being singled out for worship due to the Perfect Godly Attributes that He is described with.⁶ Ibn 'Uthaymin states,

This is the Name of His from which all other Names follow on as occurs in His saying,

الرَّحْمَنُ أَنْزَلَ لِنَا مِنَ الظُّلَمَاتِ
أَنَّا نَوْرٌ يَادِينَ رَّزَقْنَا مِنْهُ مَا يَرِيدُ
أَنَّهُ الَّذِي لَمْ يَكُنْ لِّكُوْنِ وَمَا فِي الْأَرْضِ
①

"Alif Lam Ra. This is a Book which We sent down to you in order that you might lead mankind out of darkness into the light by the permission of their Lord, to the Path of the All-Mighty, the one worthy of all praise: Allah, to who belongs everything that

⁴ Abu Hayyān, vol. 1, pp. 126; al-Āfiḍ, vol. 1, pp. 64-65; Ibn 'Uthaymin, *Explanation of the Three Fundamental Principles of Islam*

⁵ as-Sa'dī

⁶ as-Tabārī, vol. 1, pp. 82-83, as-Sa'dī

THE SPIRITUAL CURE

is in the heavens and the earth.²

[*Surah al-Baqarah (2): 1-2*]

So in this saying of Allāh, the Most High, the noun which is the name of the Majestic Lord, 'Allāh' is not a descriptive attribute, rather it is a word which follows as an explanation and clarification of what has preceded.³

at-Tabarī said,

'Allāh is derived from *al-ādīb*, the *lāzim* which is the *fa* of the noun has been removed and so the *lāzim*, which is the 'eye' of the noun, meets with the *lāzim* which is additional and has a *shāfi* on it, hence this *lāzim* mixes with the other and becomes one with a *shāfi*. As regards the meaning of Allāh, it has been reported to us on the authority of 'Abdullāh ibn 'Abbās who said, "He is the One who everything takes as deity (*ilāh*) and is worshipped by every object of creation." He then quotes his isnād to al-Dahhāk who said that 'Abdullāh ibn 'Abbās said, 'Allāh is the One possessing divinity (*al-wāliyyah*) and deserving worship (*al-wāliyyah*) from all His creation.' He then said, 'If someone were to ask: what is the proof that *al-wāliyyah* is worship (*ilāhah*), and that the word *al-wāli* means *al-mawla* (one who is worshipped), and that it follows the form *fa'ilu ya-fa'la*? He said, 'The word *al-wāliyyah* is undoubtedly on the form *taf'īl* deriving from *alba ja'la* and the meaning of *alba*, when spoken, is 'āshā (to worship). The verbal noun of this word has also been mentioned proving that the Arabs articulated it upon the form *fa'ilu ya-fa'la* without adding anything. Sufyān ibn 'Uyaynah' narrated to us, ...; that Ibn 'Abbās recited,

² Ibn 'Uthaymīn, pg. 36

"...and abandon you and your *ālībāt*?"⁶

and said, "i.e. and your worship," and he said, "He was one who was worshipped and did not worship."⁷ He also quoted another isnād to ibn 'Abhās where he said of this verse, 'Pharaoh was worshipped and did not worship,' and he quoted a similar narration from Muṣṭhil. Then he said, 'The opinion of ibn 'Abhās and Muṣṭhil clearly shows that the meaning of *ālībāt* is 'shādū' and that the word *ālībāt* is the verbal noun.' He then quoted a hadith on the authority of Abū Sa'īd that the Messenger of Allāh (ﷺ) said, "The mother of 'Isā gave him to a scribe that he may teach him. The teacher said, 'Write *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*' 'Isā said, 'Do you know what Allāh is? He is the God of the gods (*اللَّهُوَّلَهُوَّ*)!'"

Ibn al-Qayyim, may Allāh have mercy upon him, said,

"This Noble Name has ten characteristics in its physical wording that are specific to it," he mentioned them and then said, 'as regards its specific characteristics with regards to meaning, the most knowledgeable of creation (ﷺ) said, "I cannot enumerate praise of You, You are as You have praised Yourself." How is it possible to enumerate the specificities of a Name, the object of which has every single perfection without restriction, who deserves all commendation and praise, all lauding and veneration, who possesses all magnificence and perfection, and all nobility and beauty? All goodness, beneficence, generosity, grace, and gifts belong to Him and come from Him. This Name is not mentioned over some-

⁶ *al-Fiqh* (7): 127, i.e. ibn 'Abhās and Muṣṭhil read it with the reading *ālībāt* as opposed to the more standard *ālībāt*. The full verse reads, "The ruling circle of Pharaoh's people said, 'Are you going to leave Mūsā and his people to cause corruption in the earth and abandon you and your *ālībāt*?"

thing paltry except that it becomes plentiful, nor at a time of fear except that it removes it, nor at a time of hardship except that it lifts it, nor at a time of distress and worry except that it alleviates it, nor at a time of constraint except that it liberates it. No weak creature depends upon it except that it grants him strength, nor one undergoing humiliation except it grants him honour, nor one who is poor except that it leads him to richness, nor one who is left alone except that it grants him comfort, nor one who is overcome except that it aids him and supports him, nor one in a state of dire need except that it lifts his need, nor one who is run astray except that it draws him back. It is the Name through which hardship is removed, through which blessings descend, through which supplications are answered, through which the foot does not slip, through which evil is repressed and good is promoted. It is the Name through which the heavens and earth stand, because of which the heavenly scripture descended, the Messengers were sent, the legal laws legislated, the legal punishments established, and Jihād legislated. Through this Name is the creation divided into the felicitous and the wretched, and through it does the Undeniable Reality come to pass and the Final Convulsion occur. Because of it are the Scales erected, the Path laid out, and the Paradise and Hell made ready. Through it is the Lord of the worlds worshipped and praised, and to establish its rights were the Messengers sent. It is about it that the questions will be asked in the grave and on the Day of Resurrection. Because of it did the dispute arise and to it one goes for judgment. Love and hate is based on it. Felicitous is one who has come to know it and establish its right, wretched is one who is ignorant of it and leaves off its right. It is the core of the creation and the command and through it do both stand and become firm, and to it do they end. ...

"Our Lord, You have not created this for nothing. Transcendent are You! Safeguard us from the punishment of the Fire."²⁰

to the end of his words, may Allāh, the Exalted, have mercy upon him.²¹

The action that the servant intends to do has been omitted in the sentence in order to generalise the statement; hence no matter what the servant intends to do, the *ba'mālik* is applicable to it. When the servant wishes to do an action and says this statement, that action he is about to do is implied in the sentence, and we understand that the action is to come at the end of the sentence for two vital reasons:

1. To seek blessings by beginning with the name of Allāh.
2. To express the fact that the action is only for Allāh.

Therefore it is as if the servant is saying 'I seek the help of Allāh, with every Name of His, the All-Merciful, the Most Merciful, in the particular action I am about to do.'²²

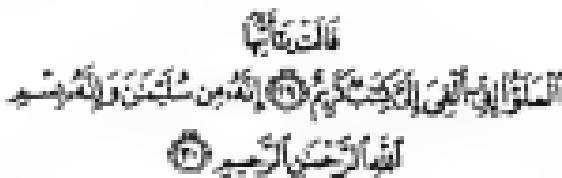
²⁰ *Al-Yusuf* (10): 191.

²¹ *Fath al-Maqid*, pg. 15.

²² an-Nasafi, vol. 1, pg. 13; Zamakhshari, vol. 1, pg. 46; ash-Sharkawi, vol. 1, pg. 17; as-Sa'di; ibn 'Uthaymīn, *Explanation of the Three Fundamental Principles of Islam*

3.3 Legal Rulings to do with the *Basm Allāh*

The scholars are agreed that the *Basm Allāh* comprises part of the verse of *Sūrah an-Nās* wherein Allāh says,



«She said, 'O eminent ones, indeed to me has been delivered a noble letter. Indeed it is from Sulaymān and it [reads], "With the Name of Allāh, the All-Merciful, the Most Merciful"».

[an-Nās (77): 29-30]

However the scholars have differed as to whether or not this statement comprises a verse of the Qur'aan when it is found in the beginning of each *Sūrah* and they have fallen into four opinions:

1. That it is a verse of every *Sūrah* except *Sūrah at-Tawbah*.

This was the opinion of 'Abdullāh bin 'Abbās, ibn 'Umar, ibn Zubair, Abū Hurayrah, 'Aqil, Tawq, Sa'īd bin Jubair, Ma'lūl, az-Zuhri, 'Abdullāh bin Mubārak, ash-Shāfi'i, Ahmad - in one of the narrations from him, Ishaq bin Rahawayyah and Abū 'Ubayd al-Qaṣīm bin Sallām.

2. That it is not a verse of any *Sūrah* of the Qur'aan at all and that it is placed at the beginning of every *Sūrah* merely to distinguish it from another.

This was the opinion of Mālik, Abū Hanifah and their compa-

ions. Abū Dīwūd records on the authority of Ibrāhīm ibn 'Abd-Allāh (رضي الله عنهما) that,

The Messenger of Allah (ﷺ) did not use to know the beginning and end of a *Sūrah* until 'With the Name of Allah, the All-Merciful, Most Merciful' was revealed.¹²

3. That it is a verse of *al-Fatiha* but not of any other *Sūrah* or it is part of the first verse of every *Sūrah*.

This is another opinion reported from 'abū Shāfi'i but it is *gharib* (odd).

4. That it is an independent verse of the Qur'an heading every *Sūrah* but not actually part of that *Sūrah*.

This is the opinion of Dīwūd and Ahmad - in the second of the two narrations from him. Abū Bakr ar-Rizī also relates this from Abū al-Hasan al-Karkhī and these two are from the greatest of the Hanafī scholars.

As regard to whether one should recite it loudly in prayer, the *jābi* of this branches off from the difference mentioned above.

Those who follow the second and fourth opinions are not of the view that one recites it loudly. Indeed Mālik was of the opinion that one does not recite it at all, depending upon the literal sense of the following hadīth and its likes,

The Messenger of Allah (ﷺ) used to commence his prayer by saying the *takbir* and reciting, "All praise and

¹² Abū Dīwūd Eng. Trans., vol. 1, pg. 202 #767. Ibrāhīm ibn Kathīr said that its isnād was sahib as-silf al-Abīn, Saqīf Abu Dīwūd #767.

*thanker are due to Allah*¹³

As for those who follow the first opinion, they fall into one of two opinions:

1. That one recites it loudly as it is a part of *al-Fatiha* and therefore it should be recited in the same way as the rest of the *Surah*.

This is the view of a group of the *Shahabah*, and a number of the scholars after them, from amongst them *ash-Shāfi'i*.

al-Hākim reports on the authority of *ibn 'Abbas* (*rāfi' Allāhū 'anhu*) that,

The Messenger of Allah (ﷺ) recited, "*With the Name of Allah, the All-Merciful, Most Merciful*" loudly.¹⁴

Bukhāri reports on the authority of *Anas bin Malik* (*rāfi' Allāhū 'anhu*) that he said in reply to one who asked him about the recitation of the Messenger of Allah (ﷺ),

His recitation would be elongated, then he recited "*With the Name of Allah, the All-Merciful, Most Merciful*" elongating *Ismillah*, elongating *ar-Rabbī* and elongating *ar-Rabbī*.¹⁵

¹³ *Muslim* Eng. Trans., vol. 1, pg. 258 #1005 on the authority of 'Abdullah (rāfi' Allāhū 'anhu)

¹⁴ *al-Hākim*, #750, wherein he said that it was *sahīh*. However *az-Zaylā'i*, *Nasb ar-Rijāl*, vol. 1, pg. 345, said that its *isnād* contains 'Abdullah *ibn 'Amr ibn 'Umar* about whom 'Ali ibn al-Madīni said, 'He used to fabricate *sahīdah*.' *adh-Dhahabī* mentioned the same in his *Tafsīr*.

¹⁵ *Bukhāri* Eng. Trans., vol. 6, pg. 513 #566

Abū Dāwūd reports on the authority of Umm Salamah (radiyAllahu 'anhā) that she said,

The Messenger of Allāh (ﷺ) used to cut his recitation at each verse [pausing before going on to the next. He would recite], "With the Name of Allāh, the All-Merciful, the Most Merciful" [then], "All praise and thanks are due to Allāh the Lord of the world", [then], "The All-Merciful, the Most Merciful" [then], "Master of the Day of Judgement"¹⁰

2. That it is not to be recited loudly.

This is reported from the Prophet (ﷺ) by Bukhārī and Muslim, it is the view of a number of the Ṣāḥībāh, and it is established from the Four Khāṣījī. It is also the view of a group of the scholars after them from amongst them Abū Hanīfah, ʿAbd-Allāh b. Thawrī and Al-Āmād.

Muslim records on the authority of 'Āishah that

The Prophet (ﷺ) would commence the prayer by saying the *takbīr* and reciting, "all praise and thanks are due to Allāh..."¹¹

Bukhārī and Muslim record on the authority of Anas who said,

I passed behind the Prophet (ﷺ) and Abū Bakr, 'Umar, 'Uthmān and 'Alī and they would all commence by reciting "All praise and thanks are due to Allāh..."¹²

¹⁰ Sunan Abū Dāwūd Eng. Trans., vol. 3, pp. 1120 #3940. al-Dāruqūnī said that it has a *ḥaddīth* isnād and it was declared *gāthīh* by al-Ālībān, *Saḥīh Abū Dāwūd* #1379

¹¹ Muslim #606

¹² Bukhārī #701 and Muslim #706

So this is a summary of the views of the scholars with regards its recitation and they are all close to each other, and all praise is due to Allah, for they are agreed that the prayer of the one who recites it loudly or silently is valid.¹⁷

3.4 The virtues of the *basmAllah*

There are a number of texts explaining to us the virtue of the *basmAllah*:

1. Imām Ahmad reports on the authority of Abū Tamīmah who said,

I was riding behind the Prophet (ﷺ) when his mount stumbled and so I said, 'May Satan perish!' Upon hearing this the Prophet (ﷺ) said, "Do not say 'May Satan perish' for when you say this Satan becomes exultant and grows in stature and says, 'It was by my power that I injured him.' But when you say, 'With the Name of Allah' he becomes humiliated and grows small until he ends up the size of a fly."¹⁸

2. Abū Dāwūd reports on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said,

There is no *magīb* for the one who does not [commence]

¹⁷ Ibn Kathīr, vol. 1, pp. 36-37

¹⁸ Abū Dāwūd Eng. Trans., vol. 3, pg. 1387 #4964; Ahmad #20591, 20592, 20690, and the wording is his. It was declared *sahih* by al-Hakim #7792, 7793, adh-Dhahabī, and al-Albānī #7401.

by mentioning the Name of Allah.²¹

3. Bukhārī reports on the authority of ibn 'Abbās (*radiyAllāhu 'anhu*) that the Messenger of Allah (ﷺ) said,

If, when one of you wishes to go to his wife [for sexual intercourse], he says, 'With the Name of Allah, O Allah! Protect us from the Satan and keep the Satan away from what You will provide us.' Then if it is decreed that they should have a child out of that act, Satan will never be able to harm him.²²

4. al-Khaṭīb reports on the authority of Abū Hurayrah (*radiyAllāhu 'anhu*) that the Messenger of Allah (ﷺ) said,

Every important matter that is not begun with, 'With the Name of Allah' is deprived of good.²³

²¹ Abū Dīwād Eng. Trans., vol. 1, pg. 26 #101, and Ahmad #9417. Ibn Hajar, *Nāṣīḥ*, vol. 1, pg. 237, quotes ibn as-Salih ruling the hadith to be hasan and himself, *Taḥāfi*, vol. 1, pg. 75, says that it has strength when taking into consideration all its routes; it was declared *gā'ib* by al-Albānī #7503.

Similar shāfi'īyah are recorded on the authority of Abū Sa'īd by Ahmad #11370, #11371; Rabah ibn 'Abdor-Rahmān by Ahmad, #14651; an unknown woman by Ahmad #23236; the grandfather of Rabah by Ahmad #27145-27146; Saḥīḥ ibn Sa'īd by ibn Mājah #400; the grandfather of 'Ibrāhīm ibn Saba'ah by ad-Daūlīyah, *al-Kawāīd wa-l-Aswā'*, vol. 1, pg. 36; and 'A'ishah by al-Bazzāz #261.

²² Bukhārī Eng. Trans., vol. 1, pg. 105 #143; Muslim Eng. Trans., vol. 2, pg. 731 #3361.

²³ as-Salihī, *Taḥāfi' as-Salihīyah*, vol. 1, pg. 6, and others. al-Albānī ruled it to be *da'if* addan in *Ja'īz* #1.

The hadith is also recorded with various other wordings in place of 'With the Name of Allah' such as 'with the praise of Allah' or 'With praise' or 'With the remembrance of Allah' by ibn Mājah #1894, Abū Dīwād #4840 and ad-Dāruqānī, pg. 85, al-Albānī, *al-Ja'īz* #2 shows that it is *da'if*.

Ibn Mas'ud said,

Whosoever wishes to be saved from the nineteen Angels over Hellfire then let him recite, "With the Name of Allah, the All-Merciful, the Most Merciful."²⁸

²⁸ as-Suyuti, vol. 1, pg. 30

CHAPTER IV

اللَّهُ يَعُوْزُ رَبُّ الْعَالَمِينَ ①

All Praises and thanks are due to Allāh

4.1 The meaning of *hamd*

The meaning of *hamd* is praise and extolling arising from ones own volition, and from love and veneration of the praised. It also carries the meaning of *nīh*, or contentment, and is the opposite of *shāwīr*, or blame. Its meaning is more general and inclusive than that of *shākhr*, or giving thanks, because it encompasses this as well as having the meaning of praise.¹ Furthermore *shākhr* is only expressed as a response to a favour whereas *hamd* is expressed both as a response to a favour as well as a spontaneous action of *dhikr*. It is in this respect that ibn 'Abbas (radiyAllāhu 'anhu) said, 'al-Hamdu-lillāh is the statement of gratitude.' 'Ali (radiyAllāhu 'anhu) said, 'It is a statement that Allāh chose to be directed to Himself and something that He loves.' Abū 'Abd-Allāh al-Jābi'ī said, 'Prayer is gratitude, fasting is gratitude, any good that we do is gratitude, the

¹ al-Boydīl, vol. 1, pg. 45; Qurnabī, vol. 1, pg. 94; Abū 'Iyayda, vol. 1, pg. 130; ibn Kathīr, vol. 1, pg. 44; al-Shawkānī, vol. 1, pg. 19

most superior form of gratitude is to say, "All praise and thanks are due to Allah".²

Hence it is due to the comprehensiveness of this word that we find the Prophets showing gratitude in the Qur'an by expressing it and Allah commanded Nūh (alayhi-salām) saying,

كُلُّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَمَنْ يَعْمَلْ مِنْ حَسَنَةٍ فَلَنْ يَرَهُ
وَمَنْ يَعْمَلْ مِنْ كُبُرَ الْمُنْكَرِ فَلَنْ يَرَهُ
وَمِنْ أَنْفُسِ الْإِنْسَانِ
مِنَ الْفَوْزِ الظَّاهِرِ

"...Say: All praises and thanks are due to Allah Who saved us from an oppressive people"

[al-Mu'minūn (23): 28]

Ibrāhīm (alayhi-salām) said,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَمَنْ يَعْمَلْ مِنْ حَسَنَةٍ فَلَنْ يَرَهُ
وَمَنْ يَعْمَلْ مِنْ كُبُرَ الْمُنْكَرِ فَلَنْ يَرَهُ
وَمِنَ الْكَوْنِ لِشَكُورٍ فِي سَخْنَانِ رَبِّ الْعَالَمِينَ

"All praises and thanks are due to Allah Who gave me Ismā'il and Ishaq in my old age..."

[Ibrāhīm (14): 39]

Dāwūd (alayhi-salām) and Sulaymān (alayhi-salām) said,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَمَنْ يَعْمَلْ مِنْ حَسَنَةٍ فَلَنْ يَرَهُ
وَمَنْ يَعْمَلْ مِنْ كُبُرَ الْمُنْكَرِ فَلَنْ يَرَهُ
وَمِنَ الْكَوْنِ لِشَكُورٍ فِي سَخْنَانِ رَبِّ الْعَالَمِينَ

"All praises and thanks are due to Allah Who has preferred us above many of His believing servants..."

[as-Nās (27): 15]

Allah commanded our Prophet (ﷺ) saying,

² ibn Kathīr, vol. 1, pg. 44; as-Suyūtī, vol. 1, pg. 34

وَقَلَ الْمُحْمَدُ فِي الْأَيْمَنِ لَمْ يَنْجُدْ رَبَّهُ

«Say: All praise and thanks are due to Allah Who has not begotten a son...»

[*al-Insâr* (17): 111]

The People of Paradise will say,

وَقَالُوا لَهُمْ لَمْ يَنْجُدُهُمْ أَذْهَابُ عَنِ الْمَرْءَنِ

«All praises and thanks are due to Allah Who has removed from us all griefs»

[*Fâtiha* (35): 34]

وَأَخْرِجْنَاهُمْ مِّنَ الْمَنْجَدِ هُوَ رَبُّ الْعَالَمَاتِ

«And the close of their supplication will be: All praises and thanks are due to Allah, the Lord of the Universe»

[*Yâsir* (10): 10]

It is for this reason that the word *hamd* has been employed in this verse of *al-Fâtiha*.

Some of the scholars said that *shâwârî* is more encompassing than *hamd* because praise is expressed by the tongue whereas *shâwârî* can be expressed by the tongue, heart and limbs. *Shâwârî* with the tongue is done by praising the Bestower of blessings; *shâwârî* by the limbs is done by acting in obedience to Him and abandoning actions of disobedience; *shâwârî* in the heart is done by recognising the magnitude of the blessing and knowing that it has been given by the grace of Allah and not by the servants own merit.

Both opinions are correct in their own place: *hawd* is more general with respect to when it is done and *shāwir* is more general with respect to how it is done.²

4.2 The import of *hawd*

In the verse the word *hawd* has been preceded by the definite article, *al-*, the reason for this is to include all the different manners of praise and specify them to Him, and it is an extolling with which Allah has praised Himself and ordered His servants to praise Him with. This meaning is further expressed in the hadith in which the Prophet (ﷺ) said,

O Allah! To You belongs all praise and thanks in its entirety, to You belongs the dominion in its entirety, in Your hand is all goodness in its entirety and to You returns the affair in its entirety.³

Allah, Exalted is He says,

² al-Baydawī, vol. 1, pg. 44; ibn Kathir, vol. 1, pg. 44. See also al-Baghawī, *Shabār al-Jawāb*, vol. 1, pp. 51-52.

³ ibn Abī ad-Darīq, *al-Bāb al-Ādīr* on the authority of Aaṣa, al-Albānī, *Daīf al-Tarqīb* #963 ruled it to be *daīf*.

Similar shādīth are recorded by al-Bohyāqī #4390, 4400, on the authority of Sa'īd ibn Abī Waqqās and Abū Sa'īd al-Khudrī; Ahmadī #23355, on the authority of Hudhayfah with a *daīf* isnād; al-Mawrādī, *Kashīr al-Jāzīb*, on the authority of Abū Hurayrah, al-Albānī, *Daīf al-Tarqīb* #964 ruled the hadith of Abū Sa'īd to be *mawdū'* and the hadith of Sa'īd which mentions the first and last line as *hāsān* in *Sabīb al-Tarqīb* #1576.

وَلِلّٰهِ الْحُمْدُ
رَبِّ الْأَرْضِ وَمَا فِيهَا وَرَبِّ السَّمَاوَاتِ وَمَا فِيهَا وَرَبِّكُمْ مَنْ
يَعْلَمُ فِيمَنْ أَنْتُمْ تُعْبُدُونَ

«Everything in the heavens and earth belongs to Him, and the religion belongs to Him, firmly and forever. So why do you fear anyone other than Allah? Any blessing you have is from Allah...»

[*as-Saaffat* (16): 52-53]

Therefore by saying *al-Hamdu lillah*, the servant is praising and thanking Allah Alone due to His greatness, unity, perfection, His Beautiful Names and Attributes and His innumerable favours and blessings than none can encompass save He. It is indeed an amazing statement that encompasses something that volumes would be unable to express and created intellects unable to enumerate! All praise belongs to Allah!¹

There is no mention in this verse of the adverb denoting when this praise is said (*zayf ar-zamani*) or from where this praise comes from (*zayf al-makan*). However in *Surat Rûm* there is mention that from amongst the 'where's' are the heavens and the earth - in His saying,

وَلِلّٰهِ الْحُمْدُ بِالْكُوٰرِبِ وَالْأَرْضِ

«And His is all praise and thanks in the heavens and the earth»

[*Rûm* (30): 18]

and in *Sûrah Qasâr* there is mention that from amongst the 'when's'

¹ al-Baydawî, vol. 1, pg. 50; al-Qurqubî, vol. 1, pp. 93-94; ibn Kathîr, vol. 1, pg. 45; al-Âlî, vol. 1, pg. 99; alh-Shâfiqî, vol. 1, pg. 31

are in this world and in the Hereafter,

وَهُوَ لَهُ لَا يَنْبُغِي لَا هُوَ لِلْأَوَّلِ
الْآخِرَةِ لَا يَنْبُغِي لِلْأُولَى وَلِلْآخِرَةِ
الْمُكْثُرُ وَالْمُنْعَنُ

«And He is Allah, none has the right to be worshipped besides Him. To Him belongs all praise in the beginning [this world] and in the end [the Hereafter]...»

[Qur'an (28): 70]

and He said in the beginning of *Sirah Sabr*,

وَالْمُكْثُرُ فِي الْآخِرَةِ وَهُوَ الْكَبِيرُ الْمُعْلِمُ

all His is all the praise in the Hereafter, and He is the All-Wise, All-Aware.

[*Sabr* (34): 17]

4.3 The virtues of *hamd*

There are a number of *shādīth* that show us the great virtue of expressing *hamd*:

1. Muslim records on the authority of Anas bin Malik (*rafiq Allāh* 'anw) that the Prophet (ﷺ) said,

Indeed Allah is pleased at His servant when he eats some food and praises Him for it or when he drinks a drink and praises Him for it.¹

¹ *ash Sharī'ah*, vol. 1, pg. 31

² Muslim Eng. Trans., vol. 4, pg. 1429 #6592

al-Hasan said, 'There is no blessing except that [saying] *al-Hamdu lillah* is better and more virtuous than it.'

2. Ibn Majah records on the authority of Anas bin Malik (*radiy Allahu 'anhu*) that the Prophet (ﷺ) said,

Allah does not grant a servant a favour for which he says *al-Hamdu lillah* except that what he offered [of praising] is better and more virtuous than what he took [of the favour].⁴

al-Bayhaqi commented on this by saying,

This is because the servant does not attain [the station] of praising and thanking Allah except by His divine accord. Therefore the greater excellence [of his praising Allah as compared to the initial blessing that Allah bestowed upon him] is by virtue of his being blessed with the [ability to] praise Allah and exalt him and this did not exist in the initial blessing.⁵

3. al-Hakim at-Tirmidhi, *Naşa'ir al-Ulul* records from Anas bin Malik that the Messenger of Allah (ﷺ) said,

If the entire world along with its contents were to be in the hand of a man from my nation and then he were to say *al-Hamdu lillah*, this statement would be better than

⁴ Iba Mīdh #3805 and it was declared *ḥasan* by al-Busayri, *as-Zād al-'*Uṣūl, *as-Suyūpī*, vol. 1, pg. 34, and *sahīh* by al-Albānī, #5563.

A similar hadith is recorded by at-Tabāṭibī, *al-Kabīr* #7794 on the authority of Abd Ummārah and declared *ghūl* by *as-Suyūpī*, #7841, and *da'if jiddan* by al-Albānī, *al-Da'yūb* #2011 due to the presence of a rejected additional wording.

⁵ *as-Sindī* #3795

[what his hand contained].¹⁰

al-Quarib commented upon this by saying,

In our view the meaning is that he has been given the world, then after this he has been given this statement and utters it. Therefore this statement is better than the world because the world is soon to perish whereas the statement will endure for it is from those righteous deeds that remain. Allah said,

وَالنِّعَمَاتُ الْمُنْدَارَاتُ هُنَّ أَفَعَلُوا وَمَا يَرَوْنَ

«The righteous deeds that last are better in the Sight of your Lord, for reward and better for results»

[Maryam (19): 76]

4. Ibn Mâjah records on the authority of Ibn 'Umar that the Messenger of Allah (ﷺ) said,

A servant from amongst the servants of Allah said, 'O my Lord! To You belongs all praise and thanks as is required by the magnificence of Your face and greatness of Your authority.' This confused the two [recording] Angels and they did not know how to record it. So they ascended to Paradise and said, 'O our Lord! Your servant has said a statement and we do not know how to record it.' Allah, the Mighty and Magnificent asks, despite the fact that He already knows, 'What did my servant say?' They reply, 'O Lord! He said: O my Lord! To You belongs all praise and thanks as is required by the

¹⁰ as-Suyûî, vol. 1, pg. 34-35, and Ibn 'Asâikh. as-Suyûî #7398, ruled it to be *da'if* and al-Albâni #4800, *ad-Da'yât* #875 ruled it to be *mawdu'*.

A similar hadîth has been recorded on the authority of Jâbir by al-Qâfi, *Muatazibb al-Fawâ'id*, and ruled *da'if* by al-Albâni, *ad-Da'yât* #876.

magnificence of Your face and greatness of Your authority' Allāh then says to them, 'Record it for my servant as he said it, then when He meets Me, I will reward him for it.'¹¹

5. Muslim records on the authority of Abū Mūsā al-Asħ'arī that the Messenger of Allāh (ﷺ) said,

Purity is half of faith, [the statement] *al-Ḥusnabillāh* fills the scales and [the statement] *Sabīlān-Allāh wa-l-Ḥusnabillāh* fills what is between the heaven and the earth.¹²

6. at-Tirmidhi records on the authority of Jābir bin 'Abdullāh that the Messenger of Allāh (ﷺ) said,

The most excellent *shūr* is [the statement] *Li kibbi ill-Abkib* and the most excellent supplication is [the statement] *al-Ḥusnabillāh*.¹³

7. Ahmad records on the authority of Aswad bin Sarf who said,

I asked the Messenger of Allāh (ﷺ), "Should I not recite to you words of praise that I praised my Lord, Blessed and Exalted is He, with?" He replied, "Of course! In-

¹¹ Ibn Mījah #3601, and al-Bayhaqī #4387. al-Būṣayrī, *az-Zawā'id* said, 'Its text contains Qudāmah ibn Thabit whom the Ḥibbin mentioned in *al-Ṭibqat*. It also contains Sadaqah ibn Bashir and I have seen no one who disparaged him or authenticated him.' al-Ālāmī #1877, ruled it to be *għidha*.

¹² Muslim Eng Trans., vol. 1, pg. 147 #432

¹³ at-Tirmidhi #3623 and ibn Mījah #3600. It was declared sahīh by al-Ḥikmī #1834, 1852, with adh-Dhahabī agreeing, and as-Suyūtī #1253, and hasan by at-Tirmidhi and al-Albānī #1104.

deed your Lord loves praise.”¹⁴

B. Muslim records on the authority of Samurah bin Jundub that the Messenger of Allah (ﷺ) said,

The most beloved statements to Allah are four: *Sabban illah, al-Hamdu lillah, La ilaha illah, Allahu Akbar...*¹⁵

4.4 The meaning of *Rabb*

Linguistically the word *rabb* means master, owner, one who grants grace, one who sets about correcting and purifying, and one who nurtures and cultivates. It is said that the latter meaning is the core meaning of the word and the other meanings stem from it.¹⁶ When used in a possessive or conjunctive (*idafah*) structure it can be applied to other than Allah, for example it is said *rabb ad-dar*, or the master of the house, similarly in the Qur'an it is mentioned that Yusuf (peace be upon him) said to one of the inmates of prison,

اللهم اذكرني

Mention me in the presence of your master

[Yusuf (12): 42]

Likewise it is mentioned in the famous hadith of Jibal, when the Prophet (ﷺ) listed some of the signs of the Hour,

¹⁴ Ahmad #15586, 15590, and Buhkari, *Adab al-Mufrad* #859, 861, 868. al-Albani, *al-Sabibat* #3179 said it was *għidli*.

A similar hadith is recorded by Ahmad #3616 on the authority of the Mas'ud.

¹⁵ Muslim #2137

¹⁶ al-Baghawi, vol. 1, pg. 52; Abu Hayyan, vol. 1, pg. 130; al-Hilali, vol. 1, pg. 104

... when the slave-girl gives birth to her master (*rabba-habu*)¹⁷

However the word *ar-Rabb* can only ever be applied to Allah.¹⁸ It is one of the Names of Allah and means the One who nurtures and sustains all of His servants through regulating the affairs and granting all types of favours and blessings. More specifically He is the One who nurtures and sustains his sincere friends by correcting and purifying their hearts, souls and manners. This is why their supplications are frequently made with this Noble Name because they seek this specific nurturing.¹⁹

as-Sa'di said,

The Lord is the One who nourishes and sustains the whole of the creation, meaning everything aside from Allah, by the very fact of His creating them, His preparing for them all that they need and His favouring them with great blessings which if removed would also remove any possibility of the creation surviving. Therefore every blessing they possess is from Him, Exalted is He.

His sustaining His creation is of two types: General and Specific. As for the general, it is His creating the creation, granting them provisions and guiding them to that which would benefit them in order to have them survive in this world. As for the specific, it is His sustaining His friends with faith and making them conform to it, perfecting and completing it for them, repressing all that

¹⁷ Muslim Eng. Trans., vol. 1, pg. 181

¹⁸ al-Qurtubi, vol. 1, pg. 96; ibn Kathir, vol. 1, pg. 45; ash-Shawkani, vol. 1, pg. 21; al-Albani, vol. 1, pg. 105

¹⁹ as-Sa'di, pg. 16

would make them turn away from it, banishing any hindering factors that may be set up between them and Him, and safe-guarding them from all evil. It is possible that the reason behind the fact that most of the supplications made by the Prophets employed the word 'Lord' was due to it carrying this meaning, for indeed all of the things they desired through their supplications fell under His Specific Lordship.²⁰

4.5 The meaning of 'Alamin'

There is some difference concerning the meaning of the word 'Alamin'. It is the plural of 'Alaw' which is itself a plural - it has no singular. al-Far'i and Abū 'Ubaydah said,

al-Alaw is a term referring to anything that possesses an intellect and those fall into four categories Mankind, Jinn, Angels and Satans. The term 'Alaw' does not refer to the animal kingdom because this plural refers to those who possess an intellect specifically.

It is also said that it refers to every race or species of creation and to each generation of that race as stated by Qatādah and at-Tibārī. Therefore mankind is an 'Alaw and likewise every individual race amongst them would be an 'Alaw also, just as each generation of that race would be an 'Alaw. Similarly the Jinn are an 'Alaw etc. .

Some of the scholars stated that *al-Alaw* is derived from *al-'Alāmāt* or sign because the existence of the world is a sign, without doubt, of the existence of its Creator who is described with perfect and magnificent Attributes. Allāh, Exalted is He said,

²⁰ *al-Sa'dī*, pg. 22

اَكْنِ
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَالْمُرْبَدَ الْيَوْمَ وَالَّيْلَ وَالنَّهَارَ
لَأَوْلَى الْأَكْبَرِ

«Indeed in the creation of the heavens and the earth and the change of the night and day are signs (āyāt) for the people of understandings»

[*Al-Irāhah* (3): 190]

and in the language *āyāt* means 'āliyāt'.²¹

However in another place in the Qur'an, Allah Himself has indicated its meaning,

قَالَ رَبُّكَ عَنِّي نَبَرَ مَارِبَ الْمُكَبِّرِ
قَالَ رَبِّ الْكَوْنِيْرِ مِنْ رَأْسِ الْأَرْضِ وَمَا يَنْهَا لِلْحُكْمِ مُرْفَعِيْنَ

«Pharaoh said: and what is the Lord of the 'Alamin'? He (Moses) said: the Lord of the heavens and the earth and what is between them»

[*al-Shāhīd* (26): 23-24]

and therefore the most correct view is that it refers to all that is in existence besides Allah.²²

Qatādah said,

al-'Alamin is the plural of 'Alam' and it refers to everything

²¹ al-Baghdādī, vol. 1, pg. 52; Abu Ḥayyān, vol. 1, pg. 130; ash-Shewkānī, vol. 1, pg. 21; ash-Shaqqāqī, vol. 1, pg. 31

²² Ibn 'Abīyāsh, vol. 1, pg. 67; al-Qurnābī, vol. 1, pg. 97; Ibn Kathīr, vol. 1, pg. 46; al-Khāzin, vol. 1, pg. 15

in existence besides Allāh.

Ibn 'Abbas (*nāfi' Allāhū 'anhu*) said in explanation to this verse of *al-Fātiha*,

All praise and thanks are due to Allāh, to whom belongs the creation in its entirety, the heavens and the earth and whosoever is in them and whatsoever is between them - that which is known and unknown.²²

4.6 Summary

When one says, "*All praise and thanks are due to Allāh*" he is affirming that Allāh deserves to be praised simply because He is Allāh, due to His perfection and beautiful Names and Attributes. When one says, "*Lord of the worlds*" he is affirming that Allāh also deserves to be praised for His nurturing and sustaining us, for the many blessings He has granted us, and His governance of our affairs. By mentioning "*worlds*" the servant is drawn to ponder the fact that the existence of these worlds prove without doubt the existence of the Creator.²³ Furthermore the servant realises that this religion of Islām is a universal religion and not restricted to one race or nation for Allāh is the "*Lord of the worlds*". Moreover we learn that He Alone is the Creator and that all affairs are under His disposition, just as are all blessings. He is completely Self-Sufficient and the creation is in total need of Him Alone for everything, this then engenders awe and dread of Him, Glorious is He.

Another essential point that we learn from this verse, essential to our understanding of *Tasbīh*, is that the Lord, Blessed and Ex-

²² *at-Tabārī*, vol. 1, pg. 92; *as-Suyyid*, vol. 1, pg. 36

²³ *al-Baqī'*, vol. 1, pg. 14

altered is He, is distinct from His creation and not everywhere.²³

This is an issue which the *ulama* of this nation were unanimously agreed upon and is clearly proven by a multitude of texts from the Book and Sunnah.

²³ *Uṣūl al-Qaṣīṣa, Maṭārij ar-Riḍātīn*, vol. 1, pg. 54

CHAPTER V

الرَّحْمَنُ الرَّحِيمُ

The All-Merciful (*ar-Rahmān*), The Most Merciful (*ar-Rahīm*)

These are two descriptions of Allah, Exalted is He, and two of the Names from amongst His Beautiful Names derived from *ar-rāḥma* (mercy) in a way to express intense meanings.

5.1 The meaning of *ar-Rahmān* and *ar-Rahīm*

These two names express different aspects of mercy: *ar-Rahmān* being upon the *sāgī* of *fā'īdah* indicates the predominance of that quality as well as its being replete, *ar-Rahīm* being upon the *sāgī* of *fā'īdah* indicates the repetitiveness of that quality as well as its occurrence on the intended object. It is for this reason that some scholars said that *ar-Rahmān* was a Name pointing to the Attribute of the Essence of Allah and *ar-Rahīm* was a Name pointing to the Attribute of Deed.

Ibn al-Qayyim said,

al-Rahman points to an Attribute that is existent in Him, Transcendent is He, and *al-Raheem* points to its interaction with the recipient of mercy. If you wish to understand this, ponder carefully His saying,

وَكَانَ الْعَزِيزُ رَحِيمًا

«He is Most Merciful to the believers.»¹

الْعَزِيزُ عَلَى الْعَرْضِ الْمُسْتَوِيِّ

«The All-Merciful rose over the Throne.»²

for not once is it mentioned that He is *Rahman* with them. This proves that *ar-Rahman* refers to one who is described with mercy whereas *ar-Raheem* is One who shows mercy.³

Others said that *ar-Rahman* was more intense than *ar-Raheem* in meaning.⁴ *ar-Rahman* is the One endowed with Mercy that extends to all of the creations in this world and to the believers in the Hereafter. *ar-Raheem* on the other hand is the One endowed with Mercy that extends to only the believers on the Day of Judgement - this being the understanding of the majority of the scholars. The narration reported from 'Isa, as mentioned by ibn Kathir and others, also indicates this - that He (upon him and our Prophet be peace and blessings) said,

ar-Rahim: the One who shows mercy in this world and

¹ *al-Alqab* (3): 43

² *Ta Ha* (20): 5

³ Ibn al-Qayyim, *Radd al-Faa'id*, vol. 1, pg. 24

⁴ Abu Hayyân, vol. 1, pg. 128

the Hereafter. *ar-Rahim* the One who shows mercy in the Hereafter.²

Allah the Exalted also points to what we have mentioned when He said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِمَا أَنْتَ مَوْلَانَا

«Then He rose over the Throne, *ar-Rahim*»

[*al-Furqān* (25): 59]

الرَّحْمَنُ عَلَى الْمَرْءِ مُسْتَرٌ
①

ar-Rahim rose over the Throne»

[*Tūhī* (20): 5]

So he mentioned the *istā'ah* (Rising over the Throne) with His Name, *ar-Rahim*, so as to embrace the whole of His creation with his mercy as was stated by Ibn Kathir. Likewise is His saying,

أَرَأَيْتَ رُبَّ الْفَلَقِ فَوْهَبَ مَنْتَبَتْ وَمَنْقَنَتْ
يُمْسِكُ بِهِنَّ لَا أَرْجُونَ لَهُنَّ بَلْ كُلُّ قَوْمٍ يَعْبُدُهُ

«Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except *ar-Rahim*»

[*al-Mulk* (67): 19]

meaning: from his mercy to His creation is his kindness to the birds and His holding them in the sky while they are spreading out their wings and folding them in. From the clearest evidences pertaining to this is His saying,

² *al-Tabārī*, vol. 1, pg. 84

أَرْجُونْ ① عَلَمَ الْقَرْبَانْ ② عَلَى الْإِنْكَارْ ③
عَلَيْهِ الْكَلْدَانْ ④ الْكَشْ ⑤ الْمَرْجَنْ ⑥ شَانْ ⑦ وَالْفَقْمْ
وَالْجَرْنْ ⑧ شَانْ ⑨ وَالْكَاهْ ⑩ رَعْمَهَا وَرَعْمَعَ الْبَرَانْ
الْأَطْفَلْ ⑪ الْبَرَانْ ⑫ وَلَنْسُوا الْوَرَنْ ⑬ وَالْفَنْطَرْ
وَلَا شَفَرْ ⑭ وَالْبَرَانْ ⑮ وَالْأَرْسْ ⑯ وَسَمَهَا الْأَنْدَانْ ⑰
يَهَا لَكَمْهَا وَالْتَّلْ ⑱ دَكْ أَلْكَاهْ ⑲ وَالْكَبْدَارْ ⑳ الْكَبْدَبْ
وَالْمَعْلَمْ ㉑ يَأْمَنْ ㉒ الْأَرْنَكْ ㉓ الْكَنْكَنْ ㉔

nor-Rahim. He taught the Qur'an... so which of the favours of your Lord will you two depose?

See References 138-143

Allah, Exalted is He says,

وَرَحْكَانَ الْمُؤْمِنِينَ

...and He is Ever Most Merciful (*rahim*) to the believers.

[vol. 45, no. 35; 43]

and hence popularised His name *ar-Rahim* to them. So if it is asked: 'how is it possible to reconcile what you have thusfar established with his (36) saying in the supplication,

"The *Rahmān* of the world and the Hereafter and the *Rahim* of them"؟

⁴ Reported by al-Hakim #1698, on the authority of 'Abdullah and he declared it pithy. However 'Abd-Dhahabi criticised this by saying, 'al-Hakim, in narrative, is not trustworthy and precise.' *as-Suyuti*, vol. 1, pg. 29, said the isna'd was *għidha* and al-Mundhiri,

The obvious reply - and Allah knows best - is that *ar-Rahim* is specific to the believers as we have mentioned, but it is not specified to them in the Hereafter alone, rather His Mercy to them is included in this world as well. So the meaning of 'the *Rahim* of them' would be 'His mercy to the believers in them'. The evidence that He is *Rahim* to the believers in this world as well as the Hereafter is that this is the literal meaning of His, the Exalted's saying,

هُوَ الَّذِي يُصْلِي مَلَكِكُمْ وَمَلَكِكُمْ لِيَعْلَمُ
مِنَ الْكُلُّ مَا يَعْمَلُ إِنَّ اللَّهَ مُنْعَنِي بِرَحْمَتِهِ ⑤

«He is the One who sends His blessings (*jalilah*) upon you, and His Angels so as to lead you out of the darkness to the light, and He is ever Most-Merciful (*rahim*) to the believers»

[al-Abdah (33): 43]

because His *jalilah* upon them, the *jalilah* of His Angels and His leading them out of the darkness to the light is mercy to them in this world, even though it be the cause for mercy in the Hereafter as well. Similar to this in meaning is His saying,

لَنَذْهَابَ إِلَيْنَا
الَّذِينَ وَالَّذِينَ هُمْ
مُنْكَرٌ وَالْأَنْصَارُ الَّذِينَ أَنْهَوْا
كُلَّغُورَتَهُمْ مِنْ
كُلِّغُورَتٍ مُنْكَرٍ كَمَا
كَانُوا يَعْمَلُونَ فَلَوْلَا فَلَوْلَا
فَلَوْلَا لَنَذْهَابَ عَلَيْهِمْ لِنَعْلَمُهُمْ ⑥

«Allah has forgiven the Prophet, the *Muhajirin* and

⁵ Targhib *aw* Tardib, vol. 2, pg. 616, said about this hadid, 'al-Hakam is abandoned, accused.' It is also recorded on the authority of 'Abdur Rahman ibn Sahl by Ibn Abi Shaybah as per as-Suyhi, vol. 1, pg. 30

the *Anṣār* who followed him in the time of distress after the hearts of a group of them had nearly deviated [from the Right Path], but He accepted their repentance. Certainly He is Full of Kindness to them, Most Merciful (*raḥīm*).⁷

[*al-Zādah* (9): 117]

for the mercy mentioned here is in connection to the event that befell the Prophet, the *Muhājirūn* and the *Anṣār*; moreover His forgiving them was mercy in this world even though it be the cause for mercy in the Hereafter as well. The knowledge of what is correct lies with Allāh.⁷

The Name, *ar-Rabb*, is one of the names unique to Allāh and it is not permissible to name any other with it. It is for this reason that Allāh, Exalted is He says,

نَادِيْعُوْلَاهُ لَمْ يَكُوْنُ الْأَرْجَانُ إِلَّا مَنْ يَعْلَمُ
لَأَسْمَاءِ الْمُكَبِّرَاتِ

«Say, 'Call on Allāh or call on the All-Merciful, whichever you call upon, the Most Beautiful Names are His.'»

[*al-Ālīt* (17): 110]

وَسَلِّمْ مِنْ أَرْسَلْنَا إِلَيْكُمْ مِنْ نَحْنُ
أَجْعَلْنَا مِنْ دُوَّنِ الْأَرْجَانِ مَا لَهُمْ بِهِنْ

«Ask those We sent before you as Our Messengers: Have We ever designated any gods to be worshipped besides the All-Merciful?»

⁷ The above discussion is taken from *al-Shāfi‘i*, vol. 1, pp. 31-32. See also *ibn Kathir*, vol. 1, pp. 41-42; *ibn-Shawhāt*, vol. 1, pg. 18.

5.2 The placing of this verse in the *Surah*

Ibn al-Qayyim, may Allah have mercy upon him, said,

'His Name, Allah, shows that he is taken as God and the object of worship; the creation take Him as their God by way of love, veneration, and submission; and they resort to Him to fulfil their needs and at times of calamity. This is what necessarily leads on from the perfection of His Lordship and mercy which in turn include the perfection of sovereignty and praise. His godship, lordship, mercy, and sovereignty necessarily lead on from all His Attributes of perfection since it is impossible to affirm this for one who is not living, hearing, seeing, powerful, speaking, doing as he pleases, and wise in his words and doings. Therefore the Attributes of Majesty and Beauty relate to His Name, Allah; and the Attributes of deed, power, singularity in bring harm and benefit, granting and withholding, implementing His will, and regulating the affairs of creation relate to His Name, *al-Rabb* (the Lord); and the Attributes of beneficence, generosity, granting gifts, tenderness, favouring, compassion, and kindness all relate to His Name, *al-Rahman*.¹¹

In Allah's mentioning His Names, *ar-Rahman* and *ar-Rabb*, after mentioning "Lord of the worlds" lies an example of encouragement following admonition such that the servant combines in himself a sense of dread as well as hope.¹² Examples of this method are

¹⁰ al-Qurtubi, vol. 1, pg. 75; ibn Kathir, vol. 1, pg. 42

¹¹ Ibn al-Qayyim, *Mastery of Sufism*, vol. 1, pg. 18

¹² al-Qurtubi, vol. 1, pg. 98; ibn Kathir, vol. 1, pg. 47; ash-Shawkani, vol. 1, pg. 21

abundant in the Qur'ān and Sunnah. For example His sayings,

بِئْرَجَادِنَّ لِلْغَفْرَانِ الرَّحِيمِ ۝ وَأَنْعَمَانِ
هُوَ الْعَلَيْهِ الْأَمِيمُ ۝

«Inform My servants that it is I Who is the Forgiving, the Merciful and that it is My punishment that is the painful torment»

[*al-Fātiḥah* (15): 49-50]

غَفِيرُ الْأَنْبَابِ وَقَابِلُ الْتَّرَبِ شَوِيهُ الْوَقَابِ زَيْ الْأَطْرَافِ

«The forgiver of sin, acceptor of repentance, severe in punishment, owner of Abundance»

[*Ghāfir* (40): 3]

Abū Hurayrah (*radi Allāhu 'anhu*) reports that the Prophet (ﷺ) said,

If the believers knew of the punishment of Allāh, none would hope to attain His Paradise. If the disbelievers knew the full extent of the Mercy of Allāh, none would despair of entering His Mercy.¹²

Moreover, after stating that Allāh is the Lord of the worlds, that He is their sustainer and nurturer, this verse proceeds to show that this sustaining and nurturing is not done because Allāh is in need of creation, but because of His mercy. Hence His Lordship is one of mercy and justice and not one of subjugation and oppression, he does not oppress his servants in the slightest, every punishment from Him arises from pure justice and every blessing arises from pure grace. Through believing that Allāh is All-Merciful, the serv-

¹² Muslim Eng. Trans., vol. 4, pg. 1438 #6636

and is encouraged to praise Allāh more.

This verse also serves to remind us that just as Allāh has nurtured and sustained us in the best of ways, granting us blessings after blessings, so too should we nurture and cultivate ourselves and those who are placed in our care, upon mercy and justice, using those self-same blessings Allāh has bestowed us. Just as Allāh is merciful, so too should we be merciful in nature and in deed,

ar-Rahmān shows mercy to the merciful. Have mercy on those who are on earth and the One who is above the heaven will have mercy on you.¹⁴

Whoever is merciful, even when it comes to slaughtering a bird, Allāh will show him mercy on the Day of Judgement.¹⁵⁻¹⁶

¹⁴ Abū Dīwūd #4941, at-Tirmidhī #1924, and Ahmad #6494 on the authority of 'Abdullāh ibn 'Amr. at-Tirmidhī said it was hasan salih and al-Albānī #3522, said it was salih.

Similar statements are recorded on the authority of 'Abdullāh ibn 'Amr by Ahmad #6541, 7041; Abū Hurayrah by Būkhārī #5997; Jābir ibn 'Abdullāh by Būkhārī #7376; Abū Sa'īd by Ahmad, vol. 3, pg. 40; Jābir by ibn Abī Shaybāh, vol. 8, pg. 529; ibn 'Umar by al-Baṣrī #1952; 'Umar ibn Huṣayn by al-Baṣrī #1953; ibn Ma'ād by at-Tahārī, *al-Kāfi* #10277; and al-As'ad ibn Qays by at-Tahārī, *al-Kāfi*.

¹⁵ Būkhārī, *Adab al-Mufrad* #381. al-Haythamī, *Maqāṣid al-Zādah*, vol. 4, pg. 33 said its narrators were trustworthy and precise and al-Albānī, *ar-Saḥīḥ* #27 declared the narrated hasan.

¹⁶ al-Baṣrī, vol. 1, pg. 14; Rāshid Rādī, vol. 1, pp. 46-48

5.3 The repetition of *ar-Rahmān* and *ar-Rahim*

Those who are of the opinion that, "With the Name of Allāh, the All-Merciful, the Most Merciful" is the first verse of *al-Fatḥ* proceed to explain why it is that these two Names are repeated once again in the *sūrah*.¹⁷ Some said that the reason behind this was to emphasise the mercy of Allāh, but also pointed out that the very next verse tells us that we should not allow ourselves to be deceived into laxity and procrastination because Allāh is also the Master of the Day of Judgment.¹⁸ In this emphasis of the mercy of Allāh lies a clear refutation of those, mainly amongst the Christians, who say that the Lord of the Muslims is an angry God and One who takes swift vengeance, who further say that religion of Islam is one of fear and hatred.¹⁹

Others said that in the first mention of Allāh's mercy, the recipients of that mercy were not mentioned, hence the verse was repeated a second time to show who receives this mercy, "the worlds".²⁰ The reason why the mercy of Allāh is mentioned at the beginning of the *sūrah* of the Qur'aan is to show us that it is by the mercy and grace of Allāh that He has sent down to us this revelation, just as He says concerning the recipient of the revelation (عَلَيْكُمْ مِنْ رَحْمَةِ اللَّهِ مَا شَاءَ).

عَلَيْكُمْ مِنْ رَحْمَةِ اللَّهِ مَا شَاءَ

"We have not sent you except as a mercy to the worlds"

¹⁷ al-Karmāni, pg. 111

¹⁸ al-Karmāni, pg. 111, al-Khādim, vol. 1, pg. 16; al-Ālāl, vol. 1, pg. 110

¹⁹ Rashid Ridā, vol. 1, pg. 67

²⁰ al-Karmāni, pg. 110, al-Faimeshābādī, vol. 1, pg. 130

[*al-Anbya'* (21): 107]

and to further show that he (ﷺ) has nothing to gain through the revelation and that his only duty is to convey.²¹

²¹ *Rashid Ridā*, vol. I, pp. 47, 66-67, who also mentions that the only chapter not to commence with the *hawâ'âbi'at Tâbâb*. The reason for this is that it was revealed with the reward and to unveil the machinations and thoughts of the hypocrites, so with respect to those it was sent down to unveil, it is more of a trial and tribulation than it is a mercy.

CHAPTER VI

مَلِكُ يَوْمِ الدِّينِ

Master of the Day of Judgement

6.1 The meaning of *Malik*

The reciters have two different ways of reciting the first word of this verse, both of which have been reported via continuous (*matandir*) transmission from the Prophet (ﷺ) as well as Abū Bakr and 'Umar.¹

1. Reciting it as *Malik*, or the King.

So the meaning of the verse would be that on that Day, kingship would belong to Allāh Alone and not to any of the creation who before then used to be kings on earth, vying with each other for power and dominion, exalting in what they had, pompously boasting about their grandeur and trying their best to outdo their competitors. However on that day they will come to know with certainty that in reality they are powerless, helpless and vulnerable and

¹ as mentioned by al-Tirmidī; see also ibn 'Abīyah, vol. 1, pg. 69 and as-Suyū'ī, vol. 1, pg. 58

that grandeur, power and authority belongs, in its entirety, to Allah Alone. Allah, Exalted is He says,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَاللَّهُمَّ إِنِّي أَسْأَلُكَ مَنْ يَحْكُمُ الْأَرْضَ
وَلَكَ الْحُكْمُ إِنَّكَ أَنْتَ أَكْبَرُ
وَلَا تُؤْمِنُ بِهِمْ كُلُّ مَنْ يَرْجُو دُنْيَا

«That Day when they will all come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? It belongs to Allah, the One, the Irresistible!»

[Chapter (40): 16]

2. Reciting it as *Mawt*, or the Owner

So the meaning of the verse would be that on that Day, everything would belong to Him and no one else. No one will be able to voice an opinion or enforce a ruling as they used to do on this world. Allah says,

يَوْمَ يُقْسَمُ الْأَرْضُ وَالْأَنْجِلُوكَ مُسْلِمًا لِمَنْ يَشَاءُ
إِنَّمَا يُنَزَّلُ لِلْأَنْجِلُوكَ مِنْ كُلِّ مُنْزَلٍ
وَلَا يُؤْمِنُ بِهِمْ كُلُّ مَنْ يَرْجُو دُنْيَا

«That Day on which the Spirit and the Angels will stand forth in rows, none shall speak except he whom the All-Merciful allows and he will speak only that which is correct and true»

[Surah Nuh's (78): 38]

يَوْمَ يُقْسَمُ الْأَرْضُ
لَا يُؤْمِنُ بِهِمْ كُلُّ مَنْ يَرْجُو دُنْيَا
لَا يُؤْمِنُ بِهِمْ كُلُّ مَنْ يَرْجُو دُنْيَا فَلَا تَسْمَعُ إِلَيْهِمْ

«...All voices will be humbled before the All-Merciful and nothing shall you hear but the low sound of

their footsteps»

[*Tâ’ Hâ* (20): 108]

وَلَا يَنْقُضُونَ كَمَا لَمْ يَرْضُنَ

«They cannot intercede except for one with whom
He is pleased»

[*al-Anbiâ’* (21): 28]

Both recitations, of course, carry sound and good meanings. However it is possible to argue, as at-Tabari does, that the first reading has the most comprehensive meaning as it is not possible to have sovereignty and kingship without possession, whereas there can be ownership without kingship. Similarly it is the king who will enjoin laws upon the owner as to how he should regulate his possessions. However ash-Shawkâni and ibn ‘Aqîyyah argue that both descriptions carry a meaning that is not found in the other. The *maâk* of property is able to dispose of his property as he wills whereas the *maâk* will only be able to dispose of the *maâk*’s property in a limited fashion. The *maâk* is able to command the *maâk* to dispose of his property in a particular way that promotes the benefit of his kingdom, but the *maâk* is not able to command another *maâk* with the same.²

Allah also says,

وَالْكَوْنَاتُ لِلَّهِ الْعَزِيزِ الْمُنْتَقِلِ بِمِنْ يَشَاءُ مِنَ الْعَبْدِ

«His will be the kingdom on the Day that the trumpet is blown»

[*al-Anbiâ’* (6): 73]

If it is asked: why did Allah specify his kingship or ownership to the Last Day when it is known that these qualities always have and

² at-Tabari, vol. 1, pp. 95-96; ibn ‘Aqîyyah, vol. 1, pg. 69; ibn Kathîr, vol. 1, pg. 47; ash-Shawkâni, vol. 1, pg. 22.

always will apply to Him?

The answer lies in the fact that on that Day the completeness and perfection of His kingship, justice and wisdom, just as it will become entirely clear that the sovereignty of the creation has been severed to the extent that the kings, ministers, slaves, and free-born will all stand on par with each other; all of them yielding to His greatness, rendered in complete submission to His magnificence, expectant of His recompense, hoping for His reward and fearing His punishment. His kingship has been emphasised by mentioning it in this context, otherwise He indeed is master of the Day of Judgment and all other days.²

It is important to note that there is no true Owner besides Allah,

لِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ هُنَّ عَلَىٰ مَوْلَىٰ

«To Allah belongs the dominion of the heavens and the earth; He creates what He wills.»

[as-Sa'id (42): 49]

لِلّٰهِ الْحَمْدُ لِمَنِ اتَّخَذَ مِنْهُ مُلْكَ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ⑤

«...To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned»

[az-Zukhr (39): 44]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ بِقُوَّةٍ

«Blessed is He in whose hand is the Kingdom! He

² al-Baydha'i, vol. 1, pg. 59; al-Qurtubi, vol. 1, pg. 100; al-Khatib, vol. 1, pg. 16; as-Sa'i'di

has power over all things»

[*al-Mâlik* (67): 1]

كُلُّ
كُلُّ

الْمُنْزَلُونَ وَالْأَرْضُ تَمَّيَّزُ
وَيُبَيَّنُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَوِيلٌ ①

«The kingdom of the heavens and the earth belongs to Him. He gives life and causes to die, and He has power over all things.»

[*al-Hâdîd* (57): 2]

Allâh adduced the absence of ownership of those worshipped besides Him as proof that they did not deserve worship,

وَمَنْ دُونُنَا مَا لَيْسَ لَهُ بِنِعْمَةٍ فَإِنَّ الْمُنْزَلَاتِ
وَالْأَرْضَ شَيْءٌ لَا يُنْتَهِي ②

«...and worship, instead of Allâh, things that have no control over their provision from the heavens or earth in any way, and are themselves completely impotent.»

[*an-Nâfi'* (16): 73]

قُلْ أَنْتُمْ تُشْرِكُونَ
مَنْ دُونُنَا لَهُ مَا لَا
يَمْتَنِعُ لَهُ ③

«Say: Do you worship, besides Allâh, something which has no power to harm or help you when Allâh is All-Hearing, the All-Knowing?»

[*al-Mâ'idah* (5): 76]

فَلَا إِلَهَ إِلَّا إِلَهُكُمْ وَلَا شَرِيكَ لَهُ كُلُّهُ
 لَوْلَا يَعْلَمُ كُلُّكُمْ مَا تَرْفَعُ أَكْثَرُهُمْ إِلَيْهِ
 إِلَّا إِنَّمَا يَعْلَمُ مَا بِهِمْ وَمَا أَنْتَ بِهِمْ بِطَهِيرٍ ⑩

«Say: call on those you make claims for besides Allah. They have no power over even the smallest particle either in the heavens or in the earth. They have no share in them and He has no need of their support.»

[Sahî' (34): 22]

لَكُمْ أَنْزَلْنَا مِنَ السَّمَاءِ
 مَا تَرْغِبُونَ
 وَلَا أَنْزَلْنَا مِنَ الْأَرْضِ
 مَا تَرْغِبُونَ ⑪

«That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck.»

[Fâir (35): 13]

There is also no true King besides Allah, and therefore there is none who deserves absolute obedience save Allah, and this obedience comes before the obedience of any other.

As for describing someone as *malik* or *malik* then this is permissible for one who fulfills the requirements of the description, by way of metaphor.⁴ In this sense is His saying,

إِنَّ اللَّهَ لَا يَعْلَمُ مَا تَرْكُبُونَ ۝

⁴ al-Qurtubî, vol. 1, pg. 99; ibn Kathîr, vol. 1, pg. 48; al-Khîzân, vol. 1, pg. 16

Indeed Allah has sent you as a **King**.
[*al-Baqarah* (2): 247]

فَلَمَّا قَاتَلَ مُوسَى الْغُرْبَةَ يَقُولُ أَذْكُرُوا
يَعْصِمَةَ الْوَوْلَى عَلَيْكُمْ إِذْ جَاءَلَنِي كُمُّ الْبَيْهَةِ وَجَعَلَنِي مُؤْكِمَ شَوَّكَةِ

«Moses said to his people: O my people! Remember the favour of Allah upon you when He appointed amongst you prophets and made you kings» [al-Maidah (5): 20]

Yet, we should beware of letting our ownership fool us into vain-glamour and boasting as was the case of Pharaoh,

وَنَادَىٰ فِرْتَنْدُونَ فِي هَوْمَوْ
فَالْيَنْغُورَ الْيَنْسَلِيَّ مُلْكَ وَمُصَرَّ وَهَكِيدَ وَالْأَمْهَرَ عَجَزِيَّ مِنْ
تَقْسِيْنَ اَفْلَامَ تَسْبِيْرَوْنَ ⑤ اَنْ اَلْمَسْيَرَ مِنْ هَكَّالَ الْرَّىِّ مُلْوَمَهَيَّنَ
وَلَيْكَادِيَّنَ ⑥

«Pharaoh called to his people saying, 'My people, does the kingdom of Egypt not belong to me? Do not all these rivers flow under my control? Do you not see? Am I not better than this man who is contemptible and can scarcely make anything clear?'»

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«But then he rallied and called out, saying, 'I am your Lord Most High!»

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And Allah made him an example in history of His punishment to

such people,

لَمْ يَنْتَهِ فَتْرَهُ
لَمْ يَعْرِفْهُمْ كَمْ أَتَوْ مَا كَفَرُوا ⑤
لَمْ يَأْتِهِمْ بِأَنْذِرٍ فَتَرَهُمْ يَكْفُرُونَ
لَمْ يَأْتِهِمْ بِمُحَمَّدٍ ⑥
لَمْ يَأْتِهِمْ بِلِكْرِيْبٍ ⑦

«In this way he swayed his people and they succumbed to him; they were a deviant people. Then when they had provoked Our wrath, We took revenge on them and drowned every one of them. We made them a thing of the past and an example for later people.»

[*az-Zukhruf* (43): 54-56]

It is unlawful to call anyone by the name of *Malik al-Amalik*.
Bukhārī and Muslim report on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said,

On the Day of Resurrection Allāh will hold the earth and fold the heaven with His right hand. Then He will say, "I am the King, where are the kings [who reigned] on the earth?"¹

Bukhārī also reports on the authority of Abū Hurayrah that the Prophet (ﷺ) said,

Indeed the most disloyal and treacherous name in the sight of Allāh is that of a person named the King of kings (*malik-al-malikī*).

¹ *Bukhārī Eng. Trans.*, vol. 9, pg. 355 #479, *Muslim Eng. Trans.*, vol. 4, pg. 1462 #6703

Muslim adds in his report,

For there is no Malik except for Allah, the Mighty and Magnificent.⁶

Ahmad reports that the Messenger of Allah (ﷺ) said,

The person towards whom Allah displays the most anger, and the most despicable on the Day of Resurrection is one who was named king of kings (*malik-l-khalik*) for there is no Malik except for Allah.⁷

al-Qurtubi and ash-Shawkani both stated that with respect to Allah, *Malik* points to an Attribute of the Essence whereas *Malik* points to an Attribute of Action.

⁶ *Bukhari Eng. Trans.*, vol. 8, pg. 141 #224, 225, *Muslim Eng. Trans.*, vol. 3, pg. 1171 #5339

⁷ Ahmad #7329, 8176, 10384 on the authority of Abu Hurayrah, al-Albani, *ar-Saheeh* #13 said it was sahih

6.2 Meaning of the word *yawm*

The word *yawm* refers to a period of time. In common usage it refers to the time between the onset of dawn and sunset. It can also refer to a particular portion of time or hour in a day as in His saying,

الْيَوْمَ أَكْلَمْتُكُمْ وَرَبَّكُمْ وَأَنْتُمْ
عَبْدَكُمْ يَسْعِيَ لَكُمْ لِكُمْ الْمُنْهَدِرَةِ

«This day have I perfected your religion for you,
completed my favour upon you and chosen for you
Islam as your religion»

[*al-Mâ'idah* (5): 3]

It can also refer to periods of time greater than one day as in His sayings,

يَوْمًا أَمْسِكَ الْكَلَمَ إِلَى الْأَرْضِ لِيُرَسِّخَ
أَيْمَانِكُمْ كَمَا يَقْدِرُهُ الْفَسَلُونَ مُسَدِّدُونَ

«He arranges each matter from the heaven to the earth; then it will ascend to Him in a Day the extent of which is a thousand years of those which you count»

[*al-Isrâ'îl* (17): 5]

يُرَسِّخُ الْمُكْهَكَةَ وَالرُّوحُ إِلَيْهِ
بِرِّيَّكُمْ كَمَا يَقْدِرُهُ تَسْرِيْجُ الْفَسَلُونَ

«The Angels and the Spirit ascend to Him during a day the extent of which is fifty thousand years»

[*al-Mâ'idah* (70): 4]⁴

⁴ Quayibi, vol. 1, pg. 109

6.3 Meaning of the word *Din*

The word *din* here means reckoning or recompense and it is in this sense that the word is employed in His saying,

وَالْيَوْمَ يُرَدُّ إِلَيْهِ الْأَنْوَارُ
وَالْيَوْمَ يُرَدُّ إِلَيْهِ الْأَنْوَارُ

«On that Day Allah will pay them their *din* in truth»
[ar-Nur (24): 25]

meaning: the recompense of their actions with complete justice. Allah also said,

وَالَّذِينَ مَرَءُوا لِيَوْمَ الْحِسْبَانِ

«Then when we have died and become dust and bones, we will indeed be recompensed?»
[ar-Sajda (37): 53]¹⁰

Ibn 'Abbas said in explanation of the words *ya'ni-id-din*,

The Day on which the creations are judged - the Day of Resurrection. He will recompense them for their actions; if they were good then it will be good, if they were bad then it will be bad except for that which He forgives for indeed the only order [on that Day] will be His order,

وَالْيَوْمَ يُرَدُّ إِلَيْهِ الْأَنْوَارُ وَالْيَوْمَ يُرَدُّ

«Unquestionably to Him belongs the creation and the Commands»

[al-An'â' (7): 54]¹¹

¹⁰ Ibn 'Ayyâdh, vol. 1, pg. 71; Qatâbâd, vol. 1, pg. 100; Ibn Kathîr, vol. 1, pg. 43; al-Shareqî, vol. 1, pg. 32

¹¹ ar-Tahârî, vol. 1, pg. 96

There is no further explanation in this verse of *al-Fatiha* as to what the Day of *Din* is, but this is explained in His saying,

وَمَا أَنْزَلْنَا عَلَيْكُمْ مِنْ كِتَابٍ إِلَّا فِي مُّرِيبٍ
وَمَنْ لَا يَعْتَدُ فِي أَنفُسِهِ فَلَنْ يُفْلِتَ رَبُّ الْأَمْرِ مِنْهُ¹¹

«And what will make you comprehend what the Day of *Din* is? Again what will make you comprehend what the Day of *Din* is? It is the Day when no person shall have power [to do] anything for another. The command that Day will be Allah's Alone»

[*al-Isra'* (82): 17-19]¹²

6.4 The place of this verse in the *Surah*

One can be a lord, and merciful, yet not be an owner or king; lordship is not perfected except with these two matters and hence this verse shows us that the Lordship of Allah is complete and perfect.¹³ After having mentioned that all praise is due to Allah, Allah mentions that He is also the Lord, the Merciful and the Master. Hence He is praised for being Allah, praised in His Lordship, praised for His mercy and praised for His sovereignty.¹⁴ Moreover all the Names of Allah revolve around the meanings contained in the Names mentioned in this chapter.¹⁵

Ibn al-Qayyim said,

¹¹ *ash-Shaqqi*, vol. 1, pg. 32

¹² *al-Baqi'i*, vol. 1, pg. 14

¹³ *an-Nasafi*, vol. 1, pg. 16; *Ibn al-Qayyim*, pg. 35

¹⁴ *Ibn al-Qayyim*, pg. 25

So in this chapter Five Names of Allah have been mentioned: Allah which in fact indicates all His Names and Attributes, and deals with His beauty, *jasâ'î*, and magnificence, *jâli'*; *ar-Rabb* which deals with His attributes of deed, His omnipotency, His being Alone in bringing harm and benefit, His granting and preventing, and His will being implemented; *ar-Râfi'* and *ar-Râfi'* which deal with His beneficence, munificence, His kindness, His gentleness, and His doing good; and *al-Hâdî* which deals with His justice, His raising and lowering, His granting and withholding, His honouring and humiliating, and His ruling, judging and recompensing.¹²

In this verse following the verse concerning the mercy of Allah lies a reminder that Allah is also the Judge. It establishes the existence of the Resurrection and final judgment. Therefore not only should we love Him for His nourishing and sustaining us and for His compassion and mercy to us, but we should also hold Him in awe knowing that our ultimate happiness or misery rests with Him Alone.¹³ Ibn al-Jawzi said,

It is reported that the Messenger of Allah (ﷺ) said, "When Allah, Blessed and Exalted is He, will gather the first and last people, a caller will proclaim, 'This is the Day of Judgement, this is the Day of Decision that you used to deny'".

O indigent one! Look to your self and examine it; O weak of faith and certainty! O one who claims to be a believer yet works the deeds of the deniers, the dissenters, those who have abandoned the Sunnah of the Master of the Messengers and Seal of the Prophets! What has

¹² Ibn al-Qayyim, *Mâdir ar-Gâbiyyâ*, vol. 1, pg. 34, summarised

¹³ Abu Hayyân, vol. 1, pg. 139

led you to be considered one of the liars in the sight of Allah? Were you to fear the punishment of the Day of Judgment, you would surely have acted upon the Clear Qur'an; were you one of the believers, you surely would have obeyed the Lord of the first and last. Ask your Lord to relieve you from your affliction of the disease of sin and wrench yourself away from all vile and blame-worthy deeds.¹⁷

We are also given consolation that although on the Day of Judgment, Allah will be angry as He has never been before, the fact that Allah mentioned His mercy first in the previous verse indicates to us, as proven by the authentic *hadith*, that His mercy precedes His wrath.¹⁸

¹⁷ *Ibn al-Jawzi*, pg. 71

¹⁸ *al-Baqi'i*, vol. 1, pg. 13; *al-Faizoverhich*, vol. 1, pg. 130

CHAPTER VII

لَّا تَعْبُدُ

You Alone we worship

After having praised Allah, the servant proceeds to acknowledge his servitude and dire need of his Lord, Exalted is He.

7.1 The verse exemplifies the meaning of *Tasbih*

This verse points to the actualisation of the meaning of *lā ilāha illa Allāh* (there is none worthy of worship except for Allah) for its meaning is comprised of two matters: negation and affirmation. The negation aspect, contained in the words *lā ilāha*, means to relinquish every single object of worship besides Allah in all actions of worship. The affirmation aspect, contained in the words *illā Allāh*, means to single out the Lord of the heavens and the earth Alone for all matters of worship in the way that has been legislated by the *Shari'ah*.

The negation in *lā ilāha illa Allāh* is shown by placing the object of worship first in the verse such that it reads "You Alone..." It is established in the rules of the Arabic language that placing the object first in a sentence is one of the ways of confining the meaning

of the verb to the object alone.

The affirmation part of the *kalimah* is shown in His saying, "worship".

Allah, Exalted is He, has explained this meaning, which is alluded to here, in detail elsewhere,

تَبَّاعِي إِلَهَكُمْ مُّنَبِّذِ وَارْتَكُمُ الَّذِي عَلَقْتُمْ

«O Mankind! Worship your Lord who created you»
[al-Baqarah (2): 21]

expounding the affirmation aspect with His words, "worship your Lord" and the negation aspect at the end of this noble verse with His words,

فَلَا يُنْهَا إِلَهٌ كُوَا وَلَمْ يُنْهَا مُلْكُتُ

«So do not set up rivals with Allah while you know»
[al-Baqarah (2): 22]

He, Exalted is He, also says,

وَلَقَدْ بَعَدَ كُلُّ أُنْقَرُسٍ لِّلَّهِ لَمْ يَنْبُدْ رَبُّهُ
وَلَمْ يَنْبُدْ الْكُفُورُ

«We have indeed sent a Messenger to every people saying: worship Allah and leave all that is worshipped besides Him»

[an-Nahl (16): 36]

expounding the affirmation with His words, "worship Allah" and the negation with His words, "and leave all that is worshipped besides Allah."

فَمَنْ يَكْفُرُ بِالْأَطْهَارِ وَمَنْ يُؤْمِنُ بِالْأَطْهَارِ
أَسْتَكِنُ لَهُمْ إِلَيْهِ الْمُؤْمِنُونَ

«And whosoever rejects all that is worshipped besides Allah and believes in Allah has held onto the most trustworthy handholds»

[*al-Baqarah* (2): 256]

expounding the negation with his words, “*whosoever rejects all that is worshipped besides Allah*” and the affirmation with His words, “*and believes in Allah*”.

وَلَمْ يَأْتِكُمْ بِأَيِّ دُوَّارٍ
إِنَّمَا يَنْهَا مَنْ يُنَزَّلُ مِنَ الْمَلَائِكَةِ مُنَذِّرِينَ

«And when Abraham said to his father and his people: Indeed I am free of what you worship except He who created me»

[*al-Zukhruf* (43): 26-27]

وَمَا أَرْسَلْنَا إِلَيْكُمْ مِنْ رَسُولٍ إِلَّا نُوحَّدَنَا لَا يَأْتِ
إِلَّا مَنْ يُنَذِّرُ مُنَذِّرُونَ

«And We did not send a Messenger before you except that We revealed to him: there is none worthy of worship but Me, so worship Me»

[*al-Ibrahim* (21): 25]

وَسَلَّمَ مِنْ أَرْسَلَنَا إِلَيْكُمْ مِنْ قَبْلِكُمْ مِنْ نُورٍ
أَجَدَلُ مِنْ مُنَذِّرِنَا لَرَجُلُنَا مَالِهُ بَسِيدُونَ

«Ask those of Our Messengers whom We sent before you: did We ever appoint gods to be worshipped besides Allah?»

[*al-Zukhruf* (43): 45]¹

7.2 The meaning of 'ibādah

Linguistically 'ibādah is derived from 'abāda which means to be subservient and to subjugate. In Islam, the word 'ibādah, or worship, is a comprehensive term referring to everything, inward and outward that Allah loves and is pleased with.² Its pillars are love, hope, fear, submission and humility.

Worship can only be considered to be true worship when the way of performing it is taken from the Messenger (ﷺ), seeking thereby the face of Allah only. These two conditions have to be present for the action to be considered worship and hence acceptable to Allah³ and are proven by the hadith recorded by Bukhārī and Muslim on the authority of 'Umar bin al-Khaṭṭāb that the Messenger of Allah (ﷺ) said,

Indeed actions are by intentions and every person shall have what he intended. So the one whose migration (hijrah) was to Allah and His Messenger, his migration was to Allah and His Messenger, and the one whose migration was for some worldly gain, or a woman to marry, his migration was for that which he migrated to.⁴

¹ *ibn-Shātibī*, vol. 1, pp. 32-33

² *Ibn Tūmīyah*, *al-'Uṣūl*, pg. 1

³ *ibn al-Qayyim*, pg. 73

⁴ *Bukhārī* Eng. Trans. 1, pg. 1 (II), *Muslim* Eng. Trans. 3, pg. 1056 #4692

and by the hadith recorded by Muslim on the authority of 'Abdullah that the Prophet (ﷺ) said,

'Whoever does an action that we have not commanded, it must be rejected.'

Allah, Exalted is He says,

فَلَمَّا أَرَى الْمُجْدِدُونَ الْمُلْكَ رَهُوَ عَلَىٰ كُلِّ شَيْءٍ ۖ وَلَمَّا كَانَ
الْمُرْتَدُونَ مُبَرْرَأَتُهُمْ إِذَا كَانُوا حُسْنَ مُحَلَّاً وَهُوَ الْمُغْرِبُ ۖ

...[He] Who created death and life that he may test which of you is best in actions

[al-Mâ'idah (57): 2]

Fudayl bin 'Iyâd commented on this by saying,

i.e. who is sincere in [his action] and correct in it. The action, if it is sincere but not correct, is not accepted; if it is correct but not sincere, it is not accepted. It is only accepted when it is both sincere and correct - it is sincere when it is done for the sake of Allah and correct when it is done in compliance to the Sunnah.⁴

The proof for what Fudayl said lies in the verse,

إِنَّ الْأَئِمَّةَ يُرِيدُونَ لِلْأَنْوَافِ مُكَبِّرَاتٍ كَمَا يُرِيدُونَ لِلْأَرْجُوا
لِلْأَرْجُوا مُكَبِّرَاتٍ كَمَا يُرِيدُونَ لِلْأَنْوَافِ مُكَبِّرَاتٍ

...So whosoever hopes for the meeting with His

⁴ Muslim Eng. Transl. 3, pg. 931 #4266

⁵ Ibn Rajab, *Jâmi' al-Tâbaqât al-Hâdîyah*, vol 1, pg. 29. See also al-Baghawî, vol. 8, pg. 176; al-Âsâs, vol. 29, pp. 8-10

Lord, let him work righteousness and associate none
as a partner in the worship of His Lord

[al-Kal' (18): 110]

It is in this respect that Imām Ahmad said that the foundation of the religion is built upon three ahādīth:

- Indeed actions are by intention.
- Whoever introduces into this affair of ours that which is not part of it, it must be rejected.
- The lawful is clear and the unlawful is clear and between the two are affairs that are unclear.¹

The whole religion is based upon doing the commanded, avoiding the prohibited and holding back from the doubtful matters; this is what the third hadīth proves. However two conditions have to be met to accomplish this:

1) outwardly the action must be done as taught by the Sunnah, this is proven by the second hadīth.

2) inwardly the action must be done seeking the Face of Allāh, this is proven by the first hadīth.²

¹ Bukhārī #2501 and Muslim #1599 on the authority of an-Nu'mān ibn 'Ubayd.

The hadīth is also recorded on the authority of ibn 'Abbās by at-Tabarī, *al-Kabīr* #1024; ibn 'Umar by at-Tabarī, *al-'Ibāra* #2889; Jābir by al-Khaṭīb, vol. 9, pp. 70; 'Amrīb ibn Yāsir by Abū Yūsuf #1653 all with *da'if* aswād.

² ibn Rāyib, vol. 1, pp. 29

7.3 Worship is the desired goal

Allah, Exalted is He says,

رَبَّنَا خَلَقْتَ الْجِنِّينَ وَالْإِنْسَانَ لَا يَعْبُدُونَنَا

«I have not created jinn and mankind except that they may worship Me»

[al-Dhāriyāt (51): 56]

رَبِّكُمْ

اللَّهُ يَعْلَمُ مَا تَدْعُونَ ۝ مَسْأِلَةٌ عَمَّا تَدْعُونَ ۝
مِنَ الْكَوْنِ ۝ وَأَنْذِرْنِي مَنْ يَأْتِيَنِي ۝

«We know that your breast is constrained by what they say, so exalt [Allah] with praise of your Lord and be of those who prostrate to Him and worship your Lord until the certainty comes to you»

[al-Hijr (15): 97-99]

meaning by certainty here, death, by consensus of the exegetes.⁹ This verse orders the Prophet (ﷺ) to continuously worship Allah until his death, and also shows that through worship does one relieve himself of difficulty and despondency. The reason for this is when a person busies himself with worship, he is moving from interacting with creation to interacting with his Lord.¹⁰

بَلِّ أَنْتُمْ أَنْتُمْ وَإِنِّي لِمُنْتَهٰى الْحَقَّ

«O Mankind! Worship your Lord who created you...»

⁹ al-Tahāwī, vol. 7, pg. 554, ibn al-Qayyim, pg. 94

¹⁰ ar-Rāzī, vol. 1, pg. 214

[al-Baqarah (2): 21]

All the Messengers, from the first to the last, called to the import of this verse,

رَلَقَدْ بَعَثْتَنِي مَكَلِّلَ أَنْوَرَ مُولَّاً لِيْ أَهْتَدِيْاً
وَأَجْعَلْتَنِي الْمُصْمُرَ

«We have indeed sent a Messenger to every people
saying: worship Allah and leave all that is wor-
shipped besides Him»

[ar-Ra'yi (16): 36]

وَمَا أَرْسَلْنَا إِنْ فَتَكَ مِنْ رَسُولٍ إِلَّا تَوَحَّدَ الْأَرْضُ لِيَأْتِيَ
إِلَيْهِ الْمُنْكَرُ

«And We did not send a Messenger before you ex-
cept that We revealed to him: there is none worthy
of worship but Me, so worship Me»

[al-Anbiya' (21): 25]

It is with the attribute of servitude that Allah describes the best
of His creation, by way of honouring them,

لَنْ يَسْتَكِفَ
الْكَبِيْرُ لَيَكُونَ عَبْدَ اللَّهِ وَلَا الْمَلَكُكَ اللَّهُوْنَ

«The Messiah would never disdain to be a servant
of Allah nor would the Angels near to Him»

[an-Nur (4): 172]

بَلَّ الَّذِي تَرَى لِلَّهِ الْعِلْمُ فَمَنْ يَعْلَمُ بِعِلْمِ الْعَلَمِيْنَ

«Blessed be He who revealed the Criterion to His

servants:

[*al-Furqan* (25): 1]

وَالْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ وَمَنْدُورُهُمْ بِحَمْرَوْنَ عَلَيْهِمْ بَلَى

«When the servant of Allah stands, calling on Him, they almost swarm all over him»

[*al-Jasr* (72): 19]

شَهَدَنَّ الَّذِينَ أَنْسَرَنِي بِعَصْبَرَيْهِ لِلَّهِ

«Glory be to Him who took His servant on a journey by night...»

[*al-Isra'* (17): 1]

وَهُمْ كَذَلِكَ زَرَّهُنِي الَّذِينَ كَبَشُوْنِي عَلَى الْأَرْضِ
هُوَنَا أَوْلَى بِالْحَاطِمِهِمُ الْجَنَّهُوْرُكَ فَالْمُؤْمِنُكَ وَالْمُنْكَرُ
يَنْتَهُونَكَ لَرَبِّهِنَّهُنَّكَ أَوْلَى بِكَمَا

«The servants of the All-Merciful are those who walk lightly on the earth and, who, when the ignorant speak to them, say, 'Peace'; those who pass the night prostrating and standing before their Lord;...»

[*al-Furqan* (25): 63-64]

يَكُونُكَ أَوْلَى بِالْأَنْجَوْنِ
عَلَيْكَ الْأَيْمَنِ وَلَا أَنْدَمْ عَزْمَوْرُكَ ⑤ الْمُنْكَرُ مُمْتَنَعِنَّهُنَّكَ
وَكَأَنْرَأَتْلِيْنَ ⑥

«My servants, you will feel no fear today; you will know no sorrow. As for those who had faith in Our signs and became Muslims: 'Enter the Gardens, you

and your wives, delighting in your joy's

[az-Zukhruf (43): 68-69]¹¹

Finally, ibn 'Abhās explained this portion of the verse to mean,

You Alone we single out in worship, fear and hope; You and no-one else.¹²

وَالْهَمَّ لَنْ نَتَكَبَّرُنَّ

You Alone we ask for help

7.4 You Alone we ask for help

Meaning that we do not seek aid from anyone but You because the affair in its totality is under Your control Alone, no one else has even an atoms weight of control over it. Again the object of the verb has been brought before the verb to stress this fact. "You Alone" has been repeated twice in the verse to emphasise that both worship and asking for help are matters that should be directed to Allah Alone; were the verse to read, "You Alone we worship and ask for help," it would then admit the possibility of asking other than Allah for help.¹³

The Prophet (ﷺ) said,

¹¹ ibn al-Qayyim, pp. 92-93; Abu Hayyan, vol. 1, pg. 143

¹² al-Tabari, vol. 1, pg. 99

¹³ al-Kimyati, pg. 112; al-Sama'ihi, vol. 1, pg. 37; Abu Hayyan, vol. 1, pg. 140; al-Hāfi, vol. 1, pg. 122; ash-Sharqī, vol. 1, pg. 33

Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah, if you seek help, seek help with Allah...¹⁴

To ask for help means that one has trust in, and dependance upon, the one being asked; this is none other than the meaning of *ta'abtu*.¹⁵ Therefore in this statement following His saying, "You Alone we worship" lies an indication that it is not permissible to put our *ta'abtu* in anyone except the One who deserves worship because no one else has control over the affairs.¹⁶ This meaning which is alluded to here, is clearly explained in other verses:

وَلَا تَأْتُوا بِعَذَابَنَا
أَفَلَا يَرَوْنَ مِنْ حَمَلَاتِنَا^{١٢}
also worship Him and put your trust in Him
[Yusuf (12): 123]

إِنَّمَا يُنَزَّلُ مِنْ رَبِّكَ^{١٣}
إِلَّا مَوْعِدٌ مُّنْكَلَّٰٰتُ وَهُوَ بِالْعَرْشِ الْعَظِيمِ
اBut if they turn away, say: Allah is sufficient for me, none has the right to be worshipped but Him, in Him I put my trust...
[Tawbah (9): 129]

رَبُّ الْمَسْكِنَاتِ وَالْقَرْبَلَاءِ^{١٤}
إِلَّا مَوْعِدٌ مُّنْكَلَّٰٰتُ وَرَبُّكَ
«The Lord of the East and the West, none deserves to be worshipped but Him, so take Him as the

¹⁴ Ahmad

¹⁵ Ibn al Qayyim, pg 66

¹⁶ Ibn Kathir, vol. 1, pg. 48; ash-Shanqiti, vol. 1, pg. 33

Disposer of your affairs

[*al-Muzammil* (73): 9]

فَلَهُ طَلَقُ
الرَّحْمَنُ مَنْ أَنْتَوْا وَمَنْ هُوَ مُنْتَهَىٰ مَنْ هُوَ فِي مُنْكَلَبٍ

«Say: He is the All-Merciful, we have believed in
Him and put our trust in Him...»

[*al-Mulk* (67): 29]

The whole of the religion of Islam revolves around these two principles: we do not worship any save Allah and we do not put our trust in anyone, or anything, save Him. These are the means to everlasting bliss and security from all evils, there is no path to success and everlasting felicity except by establishing these two pillars.¹⁷ It is for this reason that some of the *Salaf* said,

The secret of the Qur'an lies in *al-Fatiha* and its secret is
the verse, "You Alone do we worship and You Alone
we ask for help"

"*You Alone do we worship*" has been mentioned before "*You Alone do we ask for help*" because worship is the intended goal and the help of Allah is the route to attaining that goal, hence the most important thing has been mentioned first. It is as if the servant is saying, 'I have commenced this action of worship and I seek Your help in completing it.' If it is asked, 'Why mention seeking help after mentioning worship when it is known that seeking Allah's help to perform an action of worship should occur before that action?' The answer to this is that what is required before the action of worship is the *tawfiq*, or divine accord, of Allah, whereas help is required for the duration of the action of worship. Another reason

¹⁷ Ibn Kathir, vol. 1, pg. 46, as-Sa'di

given is that the wording is by way of mentioning the general before the specific,¹⁸ and to show that attention should be given to His, Exalted is He, right before the right of His servant. This is because worship is something that Allah commands of us whereas help is something we require from Him.”

In this verse the asking of aid has been mentioned, but exactly in what has been left unmentioned, i.e. the objects of the verb ‘we ask for help’ have been omitted, this is so as to generalise the meaning of the verse to all actions, in the same way that we previously discussed for the *baa-iAalib*. The same applies to the statement, ‘we worship’.¹⁹

Ibn Taymiyyah said, ‘I pondered the most beneficial supplication and I found it to be asking Allah to help us in doing that which pleases Him; this I found in the verse, “*You Alone we worship and You Alone we ask for help*”’²⁰

‘Those who are closest to Allah are those who fulfill this verse the most, the Prophet (ﷺ), out of love for him, said to Mu'adh,

‘O Mu'adh! By Allah, I love you and I enjoin you never to leave saying these words at the end of every prayer, ‘O Allah! Help me in remembering You, thanking You

¹⁸ i.e. seeking help is part of worship

¹⁹ as-Sama'i, vol. 1, pg. 37; al-Baghawi, vol. 1, pg. 54; ibn Kathir, vol. 1, pg. 49; ibn al-Qayyim, vol. 1, pg. 67; ibn 'Adil, vol. 1, pp. 201-202; al-Alusi, vol. 1, pg. 119; as-Sa'ib

²⁰ as-Nasafi, vol. 1, pg. 16; ibn 'Adil, vol. 1, pg. 202; Abu Hayyin, vol. 1, pg. 143; al-Alusi, vol. 1, pg. 122

²¹ ibn al-Qayyim, pg. 71

and making good my worship of You.²¹

7.5 Asking of the creation

The Prophet (ﷺ) said,

Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah, if you seek help, seek help with Allah...²²

This hadith expresses the same meaning as the verse under discussion and clearly shows that Allah, Mighty and Magnificent, is the One who should be asked and the One from whom help should be sought. With regards to asking in general, Allah says,

وَسْأَلُوكُمُ اللَّهَ مِنْ فَضْلِهِ

Ask Allah of His bounty

[as Nasr' (4): 32]

at-Tirmidhi records the hadith reported on the authority of ibn Mas'ud that the Prophet (ﷺ) said,

Ask Allah of His bounty for Allah knows to be asked.²³

and on the authority of Abu Hurayrah,

²¹ Abu Dawud #1522 and Ahmad #22119, 22126. It was declared sahih by ibn Hibban #3020, the Khuzaymah #751, al-Hakim #1010 with adh-Dhahabi agreeing and al-Albani #7969.

The da'if is also recorded on the authority of Abu Hurayrah by Ahmad #7962.

²² Ahmad

²³ at-Tirmidhi #3571 and it was declared da'if by al-Manawi, vol. 4, pg. 143, and al-Albani #3278.

Allah is angry at the one who does not ask of Him²¹

and in another hadith,

Each of you should ask his Lord to fulfil his need, even if it be his shoe-lace when it breaks.²²

There are many shādīth that prohibit one from asking of the creation, indeed the Prophet (ﷺ) took a pledge from a group of his Companions that they would never ask people for anything, amongst these were Abū Bakr, Abū Dharr and Thawbān.²³ Know that asking of Allah and not the creation is what is necessary. This is because to ask is to display humbleness and submissiveness before the one being asked as well as dependence upon him; it also contains an implicit acknowledgment that the one being asked has the ability to remove harm, grant the object of desire and promote benefit. It is not allowable to show humility, submissiveness and need except to Allah alone because these matters exemplify the reality of worship. Ahmad used to supplicate, 'O Allah! Just as You have prevented my face to prostrating to other than You, also prevent it from asking of other than You.' None is able to remove harm or promote the good save Him as He says,

وَإِن يَسْأَلْكُمْ أَنفُسُهُمْ فَلَا يَعْلَمُونَ
وَلَا يَعْلَمُونَ لِلَّهِ الْعَلِيِّ الْعَظِيمِ
أَعْلَمُ بِكُلِّ شَيْءٍ وَمَن يَعْلَمُ بِكُلِّ شَيْءٍ فَإِنَّمَا يَعْلَمُ بِمَا أَعْلَمُ

If Allah afflicts you with harm, no one can re-

²¹ al-Tirmidhi #3373, Ahmad #9701, 9719, 10178. It was declared hasan by al-Suyūdī #2622 and sahib by al-Albānī #3418

²² al-Tirmidhi #3612 who said it was ghaṣṣib and it was declared ḥāfiẓ by al-Albānī #3943, 4945

²³ Muslim #1043

move it except Him. If He desires good for you, no one can avert His favour.

[Yunus (10): 107]

Allah loves to be asked, to be hoped in and desired at times of need, to be supplicated frequently and resolutely. He is able to grant all of mankind all their requests without his dominion decreasing in the slightest. Created beings on the other are the exact opposite, they dislike being asked due to their own inability, need and poverty. This is why Wahb bin Munabbih said to one who would frequent the door of the ruler, 'Woe to you! You run to one who would shut his door in your face, display his poverty to you and conceal his riches and you leave One who opens His door to you in the middle of the night and the middle of the day, who displays His richness and proclaims, "*invoke Me and I will respond*"' Tawus said to 'Ati', 'Beware of asking your needs to be met by one who would close his door in your face, instead it is upon you to go to the One whose door is open until the Day of Judgment, One who has ordered you to ask Him and promised you that He would respond.'

With regards asking Allah Alone for help, this is because man alone cannot promote good for himself or repress harm, hence there is no one who can aid him to promote benefit in his religious and worldly life except for Allah, Mighty and Magnificent. The servant is in perpetual need of the aid of Allah in performing the obligations, leaving the prohibitions and bearing with patience the vicissitudes of the decree in this life and after death. The Prophet (ﷺ) said,

. be desirous of that which would benefit you and ask the aid of Allah and do not become disheartened²²

²² Muslim #2664

al-Hasan wrote to 'Umar bin 'Abdu-l-'Aziz, 'Do not seek the aid of any besides Allah or else Allah would abandon you to him.' One of the Salaf would say, 'My Lord! I am amazed at how one who knows You can place his hope in someone else and ask the help of someone else.'²⁷

7.6 Change from the third person to the second person

Moreover this verse employs an address in the second person and this is most fitting at such an occasion because when one turns to invoke his Lord, He is near and responsive. Allah, Exalted is He says,

لَمْ يَأْكُلْ
جَنَّاتُ الْمَلَائِكَةِ فَلَمَّا دَعَهُمْ رَبُّهُمْ أَتَاهُمْ مِنْ كُلِّ شَيْءٍ

«When My servants asks you concerning Me then I am close. I respond to the invocation of the supplicant when he calls upon Me»

[al-Baqarah (2): 196]

²⁷ ibn Rābi', vol. *Jāmi' al-Ulūm wa-l-Hikam*, vol. 1, pp. 478-482, with summary.

One must realise that it is not unlawful to ask of created beings for things within human ability but one recourses to it when he has to, ones trust must always be in Allah, Exalted is He, and one must believe that the one helping or being asked for help is but a means to an end. Refer to ibn Taymiyyah, vol. 1, pp. 103-105, 434.

However, it must also be realised that it is, even without being asked, recommended for a Muslim to go to the aid of his brother in faith in affairs that would further his religious life or permissible worldly life. Muslim records that the Messenger of Allah (ﷺ) said, "Whoever relieves a believer from a distress of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates the situation of one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this life and the Hereafter. Allah is helping the servant so long as the servant is helping his brother."

The previous verses were in the third person as they were informing us about Allāh. Another explanation given is that the style of the verses has changed from the third person to second person in order to stimulate and awaken the reader such that his attention is drawn to the content of the verse.*

7.7 Why is this verse in the plural?

If it is asked: why does the verse state "*we worship*" when there is only one person reciting it?

Some answer by postulating that by saying this, the servant is expressing his own deficient state. It is as if he is saying, 'My Lord! My worship has not reached any level whereby it deserves to be mentioned, being wrought with deficiency, so I will max it with mention of the worship of all servants to give it some significance.'**

Others say the answer lies in the fact that the wise *Shay'ab* has legislated many actions of worship to be done in congregation and it has also recommended for the servant of Allāh to supplicate for his brother Muslim.*** Shaykh Salīh bin Ghānīm as-Sadīlān writes while discussing the virtue of congregational prayer,

From amongst the lofty qualities of the Islamic *Shay'ab* is that it has legislated many actions of worship to be done in congregation. The Muslims gather that they may keep in contact with each other, come to know each other, seek advice from one another, seek help in re-

* al-Baydawī, vol. 1, pg. 64; Abū Hayyān, vol. 1, pg. 141; ash-Shawkānī, vol. 1, pg. 22

** al-Ālāl, vol. 1, pg. 118

*** ar-Rāzī, vol. 1, pg. 213; ibn 'Adīl, vol. 1, pg. 202; al-Ālāl, vol. 1, pg. 119

moving any difficulties that they may be in, and discuss various issues with each other. This contains great benefit and many desirable points which cannot be enumerated such as teaching the ignorant, helping the needy, softening the hearts, and manifesting the greatness of Islam. The Heavenly Revelation endorses this understanding for when it prohibits and commands it does not direct this prohibition to any specific individual but to the congregation as a whole. Allah says,

بِكُلِّ الْأَيْمَانِ كُلُّ مُؤْمِنٍ أَنْ يَسْتَعْفِفْ عَنْ أَهْمَالِهِ
 ⑤ ۚ كُلُّمَا وَأَنْكُلُوا الْأَنْتَرِ لَمْ يَأْتُكُمْ مُّلْتَحِقُكُمْ ۖ
 وَجَنِيدُوا فِي الْأَنْوَافِ وَجَنِيدُوا

«O you who believe! Bow, prostrate and worship your Lord. Perform the good so that you may be successful and perform *Jihad* in the way of Allah as it should be done...»

[*al-Jaz̄ā* (22):77-78]

When the Muslim stands before Allah, intimately conversing with Him and humbling himself before Him, he does not speak as an individual rather he speaks as one part of the whole. He says,

ۚ إِنَّا لَنَعْبُدُ وَإِنَّا لَنَسْأَلُ

«You Alone do we worship and You Alone we ask for help»

[*al-Fātiha* (1):5]

He does not say, 'It is only You I worship and it is only Your Aid I seek.' Then he asks Him from His goodness

and guidance but he does not ask for himself only, instead he says,

إِنَّا نَسْأَلُكَ تَهْدِيَنَا إِلَيْكَ نَسْتَغْفِرُكَ
 أَنْتَ أَنْهَى إِلَيْكَ الْمُرْسَلِينَ
 فَمَنْهُمْ مَنْ يَغْتَسِبُ عَلَيْهِنَّ
 وَلَا أَنْكَنْتَ^{١٣}

«Guide us to the Straight Path. The Path of those whom You have guided, not [the path] of those who have earned [Your] anger nor those who have gone astray»

[*al-Fatiha* (1):6-7]

Indeed the congregational prayer is from the greatest of means to removing sectarian differences and racism based upon ones colour, race or land. Through the congregational prayer the Muslims attain mutual love, respect and brotherhood. This because the elders become known and are thereby respected, the poor and needy become known and are thereby helped, the scholars become known and are thereby asked, and the ignorant become known and are thereby taught.¹⁵

Muslim records on the authority of Abū ad-Dardā' that the Messenger of Allāh (ﷺ) said,

There is no Muslim who supplicates for his brother in his absence except that the Angels say: The same for you as well.¹⁶

¹³ *Sahīh as-Saḥīl, Saḥīḥ al-Jāmi' al-Ḥakīm bi as-Abḥāṣ*, pp. 23-24

¹⁴ Muslim Eng Trans., vol. 4, pg. 1429 #6588

Muslim also records on the authority of Abū ad-Dardā'ī that the Messenger of Allāh (ﷺ) said,

The supplication of a Muslim for his brother in his absence is answered. At his head is the Angel commissioned [for conveying the supplication to Allāh], whenever he supplicates for good for his brother, the Angel says: And for you is the same.²²

²² Muslim Eng. Trans., vol. 4, pg. 1429 #6590

7.8 The place of this verse in the *Sūrah*

After having established that Allāh deserves praise, that He should be loved, after having pondered some of His Names, Attributes, and Actions, after having combined within ourselves desire and dread of Him, the intelligent person will now turn to such a one and direct his worship to him.²⁶

To worship Allāh is to display the gratitude due Him and to establish His *Ubbiyah* because He is the one who is deserving of being worshipped to the exception of all else. To ask Him for help is to display the gratitude due Him and to establish His *Rakhibiyat* because He is the One who controls and regulates all affairs. This is why this verse has been mentioned after having mentioned His Name, 'Allāh' and His Name, 'Lord'.²⁷

Ibn al-Qayyim said,

"The witnessing of His *Ubbiyah* and *Rakhibiyah* are realized in this verse. When the servant says, "You Alone" he is witnessing the Essence that combines together all the Attributes of perfection and possesses every Beautiful Name. When the servant says, "we worship," he is witnessing all actions of worship, outward and inward, in intention, speech, deed, and state. When he says, "You Alone we worship," he has combined and witnessed *Ubbiyah*. When he says, "You Alone we ask for help," he is witnessing all types of asking for help, realising *Rakhibiyah*, and delegating his affairs to Allāh. Through this statement the servant has combined and witnessed

²⁶ al-Baqī', vol. 1, pg. 16

²⁷ Rashid Rājī, vol. 1, pg. 54

Rabbikayt.²²

He also said,

"This chapter describes the worshipped may He be blessed and Exalted through three of His Names; and all the Beautiful Names and Perfect Attributes revolve around these three: Allāh, ar-Rabb, and ar-Rahmān. This chapter is built upon the pillars of *Ubbiyat*, *Rabbiyat*, and *rāḥimah*. "You Alone we worship", is built upon *Ubbiyat*, "You Alone we ask for help," is built upon *Rabbiyat*, and asking for guidance to the Straight Path is done through the attribute of *rāḥimah*. Praising, *hawāl*, also encompasses these three matters for He is praised for His *Ubbiyat*, His *Rabbiyat*, and His mercy."²³

al-Farghānī said that whoever recites this verse is saved from the deviancy of *qadr*²⁴ and *jahr*²⁵. "We worship" saves from *jahr* and "we ask for help" saves from *qadr*. Moreover, "You Alone" comprises a refutation of the *Dhuhrīyāt*²⁶ and atheists because it is an address directed to something which is present.²⁷

In summary, 'Abdullāh b. 'Abhās said in explanation to this verse,

²² Ibn al-Qayyim, *Masālik ar-Ridwān*, vol. 3, pg. 331

²³ Ibn al-Qayyim, *Masālik ar-Ridwān*, vol. 1, pg. 9

²⁴ i.e. the belief that man has a completely free will

²⁵ i.e. the belief that man has no free will, that he is coerced into doing whatever he does.

²⁶ Those who deny the existence or reality of the Hereafter

²⁷ ar-Tibārī, vol. 1, pg. 99; al-Qayyim, vol. 1, pg. 101; Abū Hayyān, vol. 1, pg. 143.

O our Lord! It is You Alone that we single out for belief, fear and hope. It is Your aid Alone that we seek in order to obey You and indeed in all of our affairs!"

" ibn Kathir, vol. 1, pg. 49; as-Sayid, vol. 1, pg. 39

CHAPTER VIII

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْتَ عَلَيْهِمْ

Guide us to the Straight Path,
The Path of those whom You have
favoured

After praising Allāh, the servant then proceeds to ask of Him from His bounty and blessings. This is the most virtuous way of asking Allah by first praising Him, expressing ones servitude to Him and then asking of Him.¹ It is in this respect that Prophet (ﷺ) said,

O Allāh! To You belongs all praise. You are the Lord of the heavens and the earth. To You belongs all praise, You are the Maintainer and Creator of the heavens and the earth and whosoever is in them. To You belongs all praise, You are the Light of the heavens and the earth.

¹ Ibn Kathir, vol. 1, pg. 50; ibn al-Qayyim, pg. 23.

Your saying is the truth, Your promise is the truth, the meeting with You is the truth, Paradise is true, Hellfire is true and the Hour is true. O Allah! To You I have submitted, in You I have believed, upon You do I rely, to You I repent, with You I stand against all opposition, and to You I go for judgment; forgive me all that I have done in the past, what I will do in the future, what I have kept secret and what I have openly shown. You are my God, there is none worthy of worship except for You.²

thereby first praising Allah, then expressing his servitude to Him and then asking of Him.

8.1 The mannerisms of supplication

Abū Dāwūd records on the authority of Faqīlah bin 'Ubaid that

The Messenger of Allah (ﷺ) heard a man supplicating in prayer. He did not glorify Allah and neither did he invoke blessings on the Prophet (ﷺ). The Messenger of Allah (ﷺ) said, "He made haste." He then called him and said to him or to those around him, "If any one of you prays, he should commence by glorifying his Lord and praising Him, he should invoke peace and blessings on the Prophet (ﷺ) and thereafter he should supplicate to Allah for anything he wishes."³

al-Hāfiẓ ibn al-Qayyim explains the causes that lead to ones sup-

² Bukhārī #6888 on the authority of the 'Abbas

³ Abu Dawūd *Bayhaqī*, vol. 1, pg. 390 #1476, *al-Tirmidhī* #3476, *an-Nasīl*, vol. 3, pg. 44, Ahmad #23937. *al-Tirmidhī* said it was *hasan ḥāfiẓ*, *al-Hikam* #840 said it was *gālib* with *abu-Dhahab* agreeing, as did *ibn Khuzaymah* #709 and *al-Albānī*, *Saḥīḥ al-Daīd* #1314

lication being answered in a beautiful way saying,

When the servant combines in his supplication presence of the heart and us being attentive and devoting itself solely to Allah, sincerely asking Him for the desired matter, doing so at one of the six times when the supplication is more likely to be answered - these being:

- The last third of the night.
- At the time of the *adhan*.
- Between the *adhan* and *iqāmah*.
- At the ends of the prescribed prayers.
- From the time the Imam ascends the pulpit to the time the prayer has finished on the day of *Jumu'ah*.
- The last hour after the prayer of 'Aṣr.

Alongside this the servant appends fear and reverence in the heart, beseeching his Lord in a state of humility and submissiveness. He faces the *Qiblah* and is in a state of purity, he raises his hands to Allah and begins by pausing and extolling Him, then he invokes peace and blessings upon Muhammad, His servant and Messenger (ﷺ). He precedes mentioning his need by seeking forgiveness from Allah and then he earnestly and sincerely makes his request as one who is needy and impoverished, supplicating to Him out of hope and fear. He seeks the means of getting close to Him by mentioning His Names and Attributes and making the request sincerely for Him Alone. Before making supplication he gives in charity. If all this is done then this supplication will never be rejected especially if the servant employs the supplications that the Messenger of Allah (ﷺ) informed us would be accepted or if his supplication in-

cludes mention of Allah's Greatest Name.⁴

The words, "*guide us*" are in the imperative and when said by the servant directed to his Lord, are employed to express his dire need and ardent desire for what he is asking for, when the imperative form comes from Allah, on the other hand, it is used to convey a command.⁵

8.2 Meaning of *hidjyah*

The word *hidjyah*, linguistically meaning direction and guidance, is used in two senses in the Qur'an.

1. Guidance of clarification and direction, not taking into account whether the person to whom it has been clarified traverses the path of guidance or not.

In this respect is the saying of Allah,

كُلُّ أُنْذِرٍ لَمْ يَتَّقِنْ مِنَ الْهُدَىٰ

«As for the Thamud, We guided them but they preferred blindness over guidance»

[*Fussilat* (41), 17]

meaning: We made clear to them the True Way upon the tongue of our Prophet Sâlih, upon him and our Prophet be peace and blessings, despite the fact that they did not traverse this way as proven by His saying, "*but they preferred blindness over guidance.*"

⁴ibn al-Qayyim, *al-Dîf wa-d-Dîf* pp 13-14

⁵See 'Attiyyah, vol. 1, pg. 73; Abu Hayyân, vol. 1, pg. 146. See also ibn Taymiyyah, *Maqâ'id Fâsiha*, vol. 10.

8.2 Meaning of bid'ah

In this respect also is His saying,

وَإِنَّا هُدَىٰ لِلنَّاسِ كُلِّهِ وَإِنَّا كُفَّارٌ

Indeed, We guided him, whether he be grateful or ungrateful

[al-Jasr (76): 3]

meaning: We have made clear to him the Way of Good and the Way of Evil as proven by His saying, "whether he be grateful or ungrateful."

2. The specific type of guidance which is Allah bestowing His grace upon the servant by making him accord to the Way of Truth.

With this respect is His sayings,

أَرْجِلَةَ الَّذِينَ هُدُوا لَهُمْ مُهَدٌ وَّلَمْ يَرْجِلُوا

«They are the ones whom Allah guided, so follow their guidance»

[al-An'â'âr (8): 98]

مَنْ يُرِيدُ اللَّهَ أَنْ يَهْدِيْ بِهِ دُرْجَاتٍ مُّتَّدِّلَاتٍ

«Whoever Allah Wills to guide, He opens his breast to Islam»

[al-An'â'âr (8): 125]

When you come to understand this then any difficulties in understanding the following sayings of Allah will also be removed,

لَا يَهْدِي اللَّهُ مَنْ لَا يَهْتَدِيْ وَلَا يَكُونُ

الَّهُ يَهْدِي مَنْ يَشَاءُ

Indeed you [O Muhammad] cannot guide those you love, but Allah guides whom He wills.

[*al-Qur'an* (28): 56]



And indeed you [O Muhammad] are guiding [mankind] to the Straight Path.

[*ibn-i-ibni* (42): 52]

because the aspect of guidance that has been negated is the specific guidance which is in the hands of Allah Alone. As for the aspect of guidance that has been affirmed, it is the general guidance which is to clarify the truth; and the Messenger of Allah (ﷺ) explained this to the extent that it became like a great white plain whose night is like its day.^{6,7}

There is also a third sense to the word guidance that was mentioned by ibn al-Qayyim, and that is guidance on the Day of Judgment along the path to Paradise - this being the bridge leading to it. So the one who is guided in this life to the Straight Path will be guided to the straight path in the Hereafter that leads to His Paradise. His firmness on the path that Day will be dependant on how firmly he trod the Straight Path in this life.⁸

⁶ Referring to the hadith, "I have left you upon the great white plain, its night is like its day, none deviates from it except he who is destroyed."

Recorded by ibn Mijah, al-Hâkim and Ahmad on the authority of 'Ibtidâ' ibn Sîryah. Refer to *ar-Sâhib* #937 for detailed documentation.

⁷ *ash-Shâfi'î*, vol. 1, pg. 38; vol. 10, pp. 6-7

⁸ ibn al-Qayyim, *Mâdir ar-Râbi'â*, vol. 1, pg. 16

8.3 The Straight Path

A path, *Tariq*, cannot be regarded to be a true path, *sirat*, unless five conditions are met: that it is straight, that it leads to the intended goal, that it is close to the objective, that it is expansive enough to accommodate those traversing it, and that it has been sign-posted as being the actual route to the goal. The fact that this Path is straight proves that it is close for the shortest distance between two points is a straight line. The fact that it is straight proves that it leads to the object. The fact that it has been appointed for all those who would traverse it shows that it is wide enough to accommodate them. The fact that the Path has been adjoined to the One who has blessed them shows that it has been so sign-posted.⁷

The phrase 'The Straight Path,' here has the definitive article, *al*, adjoined to it to indicate that it is the most deserving of being described with the quality of being straight and a *sirat*. Moreover, the servant is asking for direction to a specific path and not any path, that path that Allāh has erected for the inhabitants of Paradise. Now, because the servant knows full well that there is a path that belongs to Allāh and leads to Him, a path traversed by His Prophets and Messengers, he asks for direction to this specific path and hence it is befitting to adjoin it to the definitive article. In other places of the Qur'an however, where the context is not one of supplicating and asking, rather one of describing or informing, we find that the phrase 'Straight Path' has been left in the indefinite form such as

السُّرُّاطُ الصَّرِيمُ
السُّرُّاطُ الصَّرِيمُ

⁷ Ibn al-Qayyim, *Masā'ir al-Salikin*, vol. 1, pg. 16

...so that Allah may forgive you your earlier errors and any later ones, and complete His blessings upon you, and guide you to a Straight Path...»

[*al-Fatihah* (48): 2]

وَهُدَىٰ لِّلْمُرْسَلِينَ

«Truly you are guiding to a Straight Path.»

[*al-Baqarah* (42): 52]

وَهَدَنَا لِلْمُرْسَلِينَ

«We chose them and guided them to a Straight Path.»

[*al-Anbiya* (7): 87]

قُلْ إِنِّيٌّ هُدَىٰ لِّلْمُرْسَلِينَ
وَلَمْ يَكُنْ لِّيٌّ مُّشَارِكٌ مِّنْهُمْ إِلَّا مَنْ

«Say: My Lord has guided me to a Straight Path, a well founded way of life, the religion of Ibrâhim...»

[*al-Anâ'âf* (6): 161]¹²

The verse "*Guide us to the Straight Path*," has been mentioned without the verb "Guide," being adjoined to the particle, *âi*, or, *â*, rather it is linked directly to the object. When the verb "Guide" is adjoined to *âi*, it lends the meaning of reaching the goal, when the verb is linked to *â*, it lends to the meaning of pointing out something and specifying it. When it is mentioned with neither of the two, it lends to the meaning of both. Hence the meaning of the verse would be: define this Path to us, explain it to us, direct us to

¹² *Im al-Qayyim, Radd al-Fawâ'id*, vol. 1, pp. 252-256

it, and grant us the accord to follow it.¹¹

The Straight Path is the path that the one journeying to Allāh traverses and it is none other than obedience to Allāh and His Messenger (ﷺ). The *Sāfi*' have described the Straight Path in various ways but all of their definitions revolve around this basic fact:

1. The Book of Allāh as stated by 'Alī bin Abū Tālib, ibn Mas'ūd and others
2. Islām as stated by ibn 'Abībās, ibn Mas'ūd, ad-Dahhāk and others. ibn Mas'ūd said that the Straight Path was wider than the distance between heaven and earth.
3. The Religion of Allāh other than which He will not accept as stated by ibn al-Hasanafiyah
4. The Prophet (ﷺ) and the two *Khalīfah* who followed him as stated by Abū al-'Āliyah and Hasan al-Baṣrī.
5. The truth as stated by Mujaḥid.
6. The Path to Paradise as stated by Sa'īd bin Jubair
7. The way of the Prophet (ﷺ) as stated by Bakr bin 'Abdullāh al-Muzāni.¹²

All of these opinions are correct and consistent. So whosoever follows Islām has followed the Prophet (ﷺ) and the two *Khalīfah* after him, i.e. Abū Bakr and 'Umar. Whosoever has followed them has followed the Truth and whosoever has followed the truth has followed the Qur'añ and whosoever has followed the Qur'añ has obeyed Allāh.¹³

¹¹ Ibn al-Qayyim, *Baṣīr al-Fawā'id*, vol. 1, pp. 262

¹² ibn 'Abīyah, vol. 1, pg. 74; ibn 'Ādil, vol. 2, pp. 207-208; Abū Ḥayyān, vol. 1, pg. 146; as-Suyyid, vol. 1, pp. 40-41; ash-Shawkānī, vol. 1, pg. 24

¹³ ibn 'Abīyah, vol. 1, pg. 74; ibn Kathīr, vol. 1, pg. 50-51

Ibn al-Qayyim said,

We will expound upon the Straight Path in a succinct manner for the people have explained it in various ways all of them revolving around one essential fact. The Straight Path is the path of Allah which He has put in place to lead mankind to Him; there is no path to Him other than this one which He appointed upon the tongues of His Messengers. It is to single Him out alone for worship and to single out His Messengers alone for obedience. Therefore none should commit *shirk* in His worship just as none should commit *shirk* in the following of His Messenger (ﷺ); one should purify his *awrah* and purify his following of the Messenger (ﷺ), this is the full import of the testification that, 'None has the right to be worshipped save Allah and Muhammad is the Messenger of Allah.' All of the various explanations given to the Straight Path fall under these two principles. You must love Him with all your heart, you must try to please Him to the utmost of your ability; there should not be any area of your heart except that it is overflowing with love of Him and you should have no desire except to please Him. The first point is realised through actualising, 'None has the right to be worshipped save Allah' and the second point is realised through actualising, 'Muhammad is the Messenger of Allah.' This is guidance and the religion of truth, this is knowing the truth and acting upon it, this in turn is knowing what He sent His Messenger with and living by it. All definitions revolve around this essential concept. Sahl bin 'Abdullah said, 'stick to the narrations and Sunnah for I fear that soon will come a time that when the Prophet (ﷺ) and the importance of following him in everything is mentioned, the people would censure the person who says this, cause others to flee from him, disassociate them-

selves from him, humiliate him and disgrace him.¹⁴

at-Tirmidhi records on the authority of Na'iru's bin Sam'an that the Messenger of Allah (ﷺ) said,

Allah has set forth the following as a parable: there is a road that leads straight to the destination. On either side of the road there is a wall in which there are open doors with curtains hanging on them. From the remote end of the road, a voice calls, 'Proceed straight and do not turn aside.' Whenever someone intends to lift a curtain from the door another voice calls from above, 'Beware! Do not lift the curtain, otherwise you will be lured inside.'

The Prophet (ﷺ) explained the parable by saying that the straight path is Islam, the walls are the limits imposed by Allah, the open doors are the things that he has prohibited, the voice which calls from the end of the road is the Qur'an and the voice which calls from above is Allah's monitor in the heart of every believer.¹⁵

From the above verse we also learn that the Straight Path is one path and not many, indeed anything that deviates from it is to be regarded as misguidance.¹⁶ ash-Shāfi'ī explains this further by saying,

¹⁴ 'Abdur-Rahmān Abū Shāykh, *Fath al-Mārij Sharh Kitāb at-Tawhīd*, pg. 24 who summarised this from ibn al-Qayyim, *Radd al-Fawā'id*, vol. 1, pp. 280+.

¹⁵ at-Tirmidhi #76, and Ahmad #17634, 17636. It was declared hasan ghanib by at-Tirmidhi and sahih by al-Hikim #245 with adh-Dhahabi agreeing and al-Albani #3887.

¹⁶ ibn al-Qayyim, pg. 14

وَإِنْ هُنَّا إِلَّا بَلْ مُتَّكِّهُونَ حَمَالِيْعُونَ وَلَا تَنْتَهُوا أَلَّا بَلْ
فَتَرْقِيْبُكُمْ عَنْ سَبِيلِهِ دَلَّكُمْ وَمَنْكُمْ بَدَلَّكُمْ
كَلَّكُونَ ۝

«And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.

Left/Right 00: 153

The Straight Path is the path to which Allah has named and that is the Sunnah. The other paths are the paths of the people of disagreement who deviate from the Straight Path, and they are the People of Innovation. The intended meaning here is not the 'paths of disobedience' because no one makes disobedience a path that he continuously treads upon - in imitation of and resemblance to the legislation, but rather this description is specifically for the newly invented innovations.

In what Ismā'īl has narrated from Sulatmān bin Ḥarb he evidences for this: Ijārnuḍ bin Zaud narrated to us; from 'Āṣim bin Bahdālāh; from Abū Wa'il; from 'Abdallāh ibn 'Abbās who said,

'One Day the Messenger (ﷺ) drew for us a long, straight line' and then Sulaimān drew for us a long, straight line, 'And then he drew lines to its right and to its left and then said, "This is the Path of Allāh." Then he drew lines to its right and to its left and said, "These are different paths, upon each of these ways is a devil calling to it", and then he recited the verse,

وَإِنْ هُنَّ لَكُمْ بِأَنْجَلٍ مُّسَمِّكَةٍ فَاتِّيْعُوهُ وَلَا تُنْهِمُهُمْ أَنْجَلُكُمْ

...And verily, this is my Straight Path, so follow it, and follow not [other] paths...»

[al-Isrā' 16 (5): 153]

meaning these paths

طَرَقٌ يُكَلِّمُ عَنِ سَبِيلِهِ

...for they will separate you away from His Path»
[al-Isrā' 16 (5): 153]

Bakr bin 'Ali said, 'He meant the devils amongst men and these [other paths] are the innovations and Allah knows best.'

The hadith has been reported in many ways.

'Umar bin Salamah al-Harandi said, "We were sitting in the circle of Ibn Mas'ud in the Masjid, which had been plain land after it had been covered with gravel. 'Ubaydullah bin 'Umar ibn al-Khattab, who had just returned from an expedition asked him, 'What is the Straight Path O Abu 'Abdur-Rahmān?' He replied, 'By the Lord of the Ka'bah, it is that which your father was firmly established upon until he entered Paradise' and he swore firmly upon that three times. Then he drew a line in the ground with his hand and also drew lines to either side of it and said, 'Your Prophet (ﷺ) left you upon this end and its other end is in Paradise. So whoever remains steadily upon it will enter Paradise and whoever takes any of these lines will be destroyed.'"

In another narration [the wording is], "O Abu 'Abdur-Rahmān, what is the straight path?" He replied, "The Messenger (ﷺ) left us upon the nearest end of the line and its other end is in Paradise. And to its left and right are roads in which there are men who invite those who

pass by them, saying, 'Come this way! Come this way!' So whoever is taken by them to those paths will end up in Hellfire and whoever remains steadfast upon the great path will end up, through it, in Paradise." Then Ibn Mas'ud recited,

وَإِنْ هُنَّا إِلَّا بِرَبِّنَا مُسْتَقِرُّونَ فَلَا تَنْبِغِي أَنْتُمْ
فَلَنْفَرُّ بِكُمْ عَنْ سَبِيلِنَا دُلُوكُمْ وَصَنْكُمْ بِهِ لَنْفَرُّ
نَفْرُونَ

"And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Path. This He has ordained for you that you may become pious."

[al-A'z̄ar (6): 153]

Mujahid said about the saying of Allah:

وَلَا تَنْبِغِي أَنْتُمْ

...and follow not [other] paths

[al-A'z̄ar (6): 153]

[That is refers to] innovations and doubts.

'Abdur-Rahmān bin Ma'ād said, "Mūlik bin Anas had been asked about the Sunnah to which he replied, 'It is whatever has no other name for it except 'The Sunnah' and he recited,

وَإِنْ هُنَّا إِلَّا بِرَبِّنَا مُسْتَقِرُّونَ فَلَا تَنْبِغِي أَنْتُمْ
فَلَنْفَرُّ بِكُمْ عَنْ سَبِيلِنَا دُلُوكُمْ وَصَنْكُمْ بِهِ لَنْفَرُّ
نَفْرُونَ

«And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Paths.

[al-A'raf (7): 153]”

Bakr bin 'Ali said, “He means - if Allah wills - the hadith of ibn Mas'ūd that the Messenger (ﷺ) drew a line...” and he mentioned the hadith.

This explanation shows that the verse includes all the different paths of innovation and does not specify one innovation over others. Also amongst the verses [that are related to the censure of innovation] is the saying of Allah the Exalted,

رَأَلْ لِلْوَقْدَنِ الْكَلْبَنِ الْكَلْبَنِ الْكَلْبَنِ
① لَهُمْ

«And upon Allah is the responsibility to explain the Straight Path but there are ways that turn aside. And had He willed, He would have guided you all. [ar-Nahl (16): 9]

The explained path is the Path of Truth and that which is other than it, turns away from the truth - and these are the paths of innovations and misguidance - may Allah protect us, by His Excellence, from travelling upon them. It is sufficient for whatever turns away [from the Truth] that it is warned against and the verse contains a warning and a prohibition [of taking other paths that deviate from the Truth].

Ibn Waddāh mentioned that “Āsim bin Bahdālāh was questioned: ‘O Abū Bakr, have you considered the saying of Allah, the Exalted,

وَعَلَى اللَّهِ فَسْدُ الْكِبِيرِ وَمِنْهَا جَهَنَّمُ وَلَوْلَا كَانَ لَهُ عَلَيْهِ حُكْمٌ
 ﴿١٦﴾

And upon Allah is the responsibility to explain the Straight Path but there are ways that turn aside. And had He willed, He would have guided you all-
 [as-Nahl (16): 9]

He replied, 'Abu 'Ubayd informed us, from 'Abdullah ibn Mas'ud saying, "'Abdullah ibn Mas'ud drew a straight line and drew lines to its right and to its left and then said, 'The Messenger (ﷺ) drew just like this. He said about the straight line, 'This is the path of Allah' and about the lines to its right and left he said, 'These are different ways, upon each of these ways is a devil calling to it.' Allah the Exalted said,

وَلَنْ هَذَا يَمْرُرَ عَلَى مُسْتَقِلِّي مَعَانِي فَلَوْلَا

"And verily, this is my Straight Path, so follow it..."
 [al-An'â'â' (6): 153]

to the end of the verse."

al-Turtid said, "Explanation of the path - that is the path of the Sunnah; 'Ways that turn aside' - meaning to the Hellfire and they are the sects and innovations."

Mujahid said, "Explanation of the path - meaning the one who is justly balanced between exaggeration and negligence," and this shows that the one who turns aside is one who commits excesses or is negligent, and both of them are amongst the descriptions of the innovations."

From 'Ali (radiyAllahu 'anhu), that he used to read the

verse, 'إِنَّكُمْ جَنِينَ...' (and amongst you is one that turns aside). They said, "He means by that [from] this nation."¹⁷

So it is as if this verse along with the one before it have come with the same meaning."¹⁸

8.4 Allāh is on the Straight Path

Allāh, Exalted is He says,

إِنَّ رَبَّكَ عَلَىٰ سَرَّٰتِنِيمْ

«...My Lord is on the Straight Path»

[Hud (11): 56]

وَصَرَّتِ اللَّهُ مُنَّكَ رَجُلَيْنِ
 لَدْفَنَاهُمْ كُمْ لَا يَقْدِرُهُمْ عَلَىٰ شَتْ وَرَهْوَنَكَ عَلَىٰ
 سُرَكَ إِنَّمَا يَرْجُهُ لَا يَأْتِ بِخَيْرٍ هُلْ بَسْتَرِي هُرُونَ
 هَامُرُ بَالْعَذَلِ وَهُوَ عَلَىٰ سَرَّٰتِنِيمْ

«Allāh makes another metaphor: two men, one of them deaf and dumb, unable to do anything, a burden to his master, no matter where he directs him he brings no good, is he the same as someone who commands justice and is on a straight path?»

[ar-Ra'yi (16): 76]

This latter parable has been propounded for the idols that are worshipped, they cannot hear, speak or comprehend, they are a burden upon the one who worships them, for the idol needs its wor-

¹⁷ ash-Sha'bī, al-Fā'il, vol. 1, pp. 40-45 translation by Abū 'Iyād and modified

shipper to carry it, tend to it, care for it etc. How is it then possible think that worshipping these is in any way comparable to the worship of Allah who commands justice and *tawfiq*?! He is upon the Straight Path in speech and action, all that He says is the very truth and true guidance, all that He does is pure wisdom, justice, mercy and nothing but benefit; nothing that even resembles evil can come close to His speech and action.¹⁸

8.5 Why supplicate for guidance to the Straight Path?

If it is asked why is one supplicating for guidance to the Straight Path when a Muslim is already registered to be on the Straight Path? Shaykh al-Islam ibn Taymiyyah says,

...The case mentioned above is similar to what some of them ask concerning His saying, "*Guide us to the Straight Path*" [*al-Fatiha* (1): 6] saying: 'Allah has already guided the believer, so what benefit is there in seeking guidance?' Then some of them reply by saying that the meaning is 'Keep us firm upon guidance' as the Arab would say to the one who is asleep, 'Sleep until I come to you'. Others say that the meaning is, 'Keep our hearts firm upon the guidance' and that the request for firmness has been omitted. Yet others from amongst them say that it means, 'Increase me in guidance.'

This question really occurs due to the absence of their pondering the Straight Path to which the servant seeks guidance to, for the meaning [of the verse] is [seeking guidance to] act according to what Allah ordered, and leaving what He forbade in all matters.

¹⁸ Ibn al-Qayyim, pg. 18

This is because the person, even if he has believed that Muhammad is the Messenger of Allah and that the Qur'an is the truth in a general way, is commonly in need of knowledge of that which would benefit him and harm him. He is in need of knowledge concerning what he has been commanded to do and forbidden from doing in the finer aspects of his life and in those areas of which he has no knowledge. [Not only this but we find that] that which he does have knowledge of, he does not put the greater part of it to practice! Assuming that all of the commands and prohibitions contained in the Qur'an and Sunnah have reached him, then the Qur'an and Sunnah contain laws that are general and universal for which it is not possible to specify to every individual person - therefore the person has been commanded due to the likes of this to ask for guidance to the Straight Path.

Guidance to the Straight Path includes all of the following matters: cognizance of what the Messenger (ﷺ) came with in detail, cognizance of what comes under his general orders and concern for acting according to ones knowledge, for indeed just having knowledge is not a cause for attaining guidance if one does not act according to his knowledge. This is why He said to His Prophet after the treaty of Hudaibiyyah,

وَالْمُصْلَحَاتُ أَكْبَرُ ۖ لَا تَرْكِنْ فَلَمَّا تَرَكْنَ مِنْ ذَلِكَ
وَمَا لَكُمْ فِي الْمُنْكَرِ ۖ إِنَّمَا يُنْكِرُ مَا تَرَكْنَ

Indeed We have given you a manifest victory. That Allah may forgive you your sins of the past and future, complete His Favour upon you, and guide you on a Straight Path.

[Fath (48): 1-2]

and He said with respect to Mūsā and Hārūn,

وَنَذَّرْنَا لَهُمَا الْكِتَابَ
الْكِتَابَ نَزَّلْنَاهُ مُبِينًا لِّتَرْهِكُمْ

and We gave them the clear Scripture, and guided them to the Right Paths.

[al-Jāfir (37): 117-118]

The Muslims have differed as to what Allāh willed from the textual matters - matters of knowledge, belief and action while all of them are agreed that Muhammād is the truth and the Qur'ān is the truth. If all of them were to have attained guidance to the Straight Path in totality, they would never have differed. Furthermore the majority of those who know what Allāh has ordered disobey Him and do not follow His Way. If they were guided to the Straight Path in these matters then they certainly would have performed what they had been commanded to do, and left what they had been forbidden from. As for those whom Allāh guided from amongst this nation until they became from the God-Fearing Friends of Allāh, the greatest reason for this was their supplicating to Allāh with this supplication (guide us to the Straight Path) in every prayer along with the knowledge of their continuous need of Allāh that He guide them on the Straight Path. So due to their continually saying this supplication and their acknowledging their continuous need of Him they became God-Fearing Friends of Allāh. Sahl bin 'Abdullāh at-Tustārī said, "There is not route between a servant and Allāh closer to Him than need."

The one who has attained guidance in the past is in need of guidance in the future, this is the real meaning behind the saying of those who say that it means: 'Establish us and guide us to being firm upon the Straight Path.'

The opinion of those who say that it means: 'Increase us in guidance' includes what has preceded. But all that has been stated refers to His guidance to the Straight Path that is to be granted in the future, for indeed action in the future is upon knowledge that is not yet attained. And the person is not considered to be one who is guided until he acts according to his knowledge in the future, but it is possible that this knowledge not be there in the future, rather it could be removed from the heart, and if it still be there it is also possible that it not be acted upon. Therefore all of mankind is in dire need of this supplication, this is why Allah made it obligatory upon them in every prayer and they are not in need of any other supplication as they are of this one. When guidance is obtained to the Straight Path then help, provision and all of the happiness that the soul seeks are obtained [from Allah]. Allah knows best.¹⁵

Allah commands His servants to supplicate,

رَبَّنَا لَا تُخْرِجْنَا مِنَ الدِّرَجَاتِ
إِنَّا مِنْكَ مُسْكِنُونَ ۝

«Our Lord! Let not our hearts deviate after You have guided us and grant us mercy from Yourself. Indeed You are the Bestowers»

[*Al-Tarîq* (3): 8]

¹⁵ Ibn Taymiyyah, 'Diseases of the Heart and their Cures' Eng. Trans., pp. 44-47. The original text is to be found in his *Mawâhib*, vol. 10, pp. 91-138. [Dar as-Sunnah Publishers 2003]

Refer also to Ibn 'Abîyârah, vol. 1, pg. 74-75; al-Baghwî, vol. 1, pg. 54; ibn Kathîr, vol. 1; pg. 52; al-Alîqî, vol. 1, pg. 126.

8.6 The Path of those whom You have favoured

After the servant has requested guidance to the Straight Path, Allah then proceeds to clarify further what this Straight Path is, by pointing out those who traverse it, and this in turn is explained in greater detail in *Sîrah an-Nubî*:

فَلَا وَرَبِّكَ لَا يَرْجِعُونَ

لَمَن يَحْكِمُكُوكَفِسَامَشَجَرَيْدَهَرَمَلَأَبَهَدَوَا
 لِلَّتِي هُنْ مُرْجَأَنَفَضَيْتَ وَيَلْتَوَانَلِيَكَ ⑥
 وَلَوْلَا كَتَبَ اللَّهُمَّ أَنْ أَلْتُو الْفَسَكَمُ أَوْ أَخْرُجَوْا
 مِنْكُمْ مَا أَعْلَمُ إِلَّا تَقْبَلُنَاهُمْ وَرَأَيْتَهُمْ فَلَوْلَا مَا يُعْظَمُونَ
 بِوَلَكَانَ لَهُمْ وَأَنَّهُ تَلَيْكَ ⑦ وَرَأَيْلَا لَا يَنْتَهُمْنَ
 لَهُنَّ لَمَرَأَعَطَيْكَ ⑧ وَلَهُدَتْهُمْ بِرَسَالَتِنَّ ⑨
 وَمَن يُطِعَ اللَّهَ وَرَسُولَهُ فَأُنْزَلَكَمْ مَعَ الْأَيْمَنِ أَنْمَكَهُ عَلَيْهِمْ
 بَنَانَ الْيَقِيْنَ وَالْمُهَبَّةَيْرَوَانَشَهَدَهَ وَالْمُكَبِّرَيْنَ وَسَهَنَ
 أَوْلَيْكَ رَبِّيْكَ ⑩

•But no by Your Lord! They cannot have faith until they make you [O Muhammad] judge in all disputes between them and find in themselves no resistance to your decisions, and accept them with full submission. And if We had ordered them [saying]: 'Kill [the guilty ones amongst] yourselves or leave your homes' very few of them would have done it. If they had done what they were told, it

would have been better for them and would have strengthened their [faith]. Indeed we would then have bestowed upon them a great reward from Ourselves and we would have guided them to a Straight Way. And whosoever obeys Allah and the Messenger, they will be in the company of those upon whom Allah has bestowed His favour: the Prophets, the sincerely truthful, the martyrs and the righteous. What an excellent company these are!

[al-Nur (4): 65-69]

Ibn 'Abbas said in commentary to this verse,

[Those who you have favoured] by making them obedient to You and worship You from the Angels, the Prophets, the sincerely truthful, the martyrs and the righteous. This is like what our Lord, Exalted is He has said, *"They will be in the company of those upon whom Allah has bestowed His favour: ..."*

Allah, Exalted is He, also says,

وَالَّذِينَ هُدُوا فَلَا يَكُنْ لَّكُمْ عَلَيْهِمْ حُكْمٌ

«They are the ones Allah has guided, so be guided by their guidance»

[al-An'ān (6): 90]

In explaining to us the Straight Path by directing us to those who traverse it, lies an indication that we should be careful of the company we keep, this is a principle repeatedly taught to us by the Prophet (ﷺ).

A man is upon the religion of his close friend, so look

carefully as to who you take as your close friend.²⁰

The example of a good companion and a bad companion is like the seller of musk and the blacksmith. As for the seller of musk, either he will give some to you, or you will try and buy it from him, or its scent will rub off on you. As for the blacksmith, either your clothes will be burned or his rancid odour will rub off on you.²¹

A person will be with those he loves.²²

Moreover by directing our attention to those who traverse the Straight Path one is comforted and no longer feels lonely and isolated; for those traversing this Path, amongst man, are few. Some of the Salaf would say, 'Follow the path of truth and do not despair because of the few who traverse it, beware of the path of misguidance and do not be deceived by the many who traverse it.' So each time one feels isolated, look to those who have traversed the path before you, those who have been favoured, take comfort in that, keep your gaze directed at them, your desire being to aspire to their company, and let not your desire be distracted to other than them; for they can never bring you any benefit before Allah.²³

This verse constitutes clear proof that the obedience of Allah, Exalted is He, can only come about by Allah favouring us and His

²⁰ as-Tirmidhi #2378 and Abū Dīwādī #4813 on the authority of Abū Hurayrah. as-Tirmidhi said it was hasan as did al-Albānī #3545, an-Nawawī, *Riyād al-Salibī* #371 said the isnād was sahīh.

²¹ Bukhārī #5534 and Muslim #2628 on the authority of Abū Mīkāl al-Aslā'ī

²² Bukhārī #6170 and Muslim #2641 on the authority of Abū Mīkāl al-Aslā'ī

²³ Ibn al-Qayyūm, pg. 22

²⁶ granting us His divine accord.²⁶ Allah, Exalted is He says,

في المسنون والمرجع بهم من كتاب الله سرطان

卷之三

«Say: Both east and west belong to Allāh, He guides whoever He wills to a straight paths

Jel-Rapport 2014:3

٤٣) إِنَّ الَّذِينَ آتَيْنَاهُمْ مِنْ رِزْقِنَا
وَمُنْذِرِنَ وَلَزَلُّو مُعَذَّبِنَ الْكَافِرُونَ حُكْمُنَّا بَيْنَ النَّاسِ
فِي الْأَخْلَافِ وَمَا اخْتَلَفُ فِيهِ أَلَّا الَّذِينَ أَرْجُواهُنَّا
كَلَّا لَهُمُ الْبَصَرُ هُنَّ مَا يَنْهَا هُنَّ دُنْدُلُو أَلَّا الَّذِينَ كَفَرُوا
لَا يُخْلَمُو أَلَّا هُنَّ بِالْعُقُونَ يَذَّهَّبُ أَلَّا هُنَّ بَهَدِي مَنْ يَنْهَا

مکمل شیوه

Mankind was a single community. Then Allah sent Prophets bringing good news and giving warning, and with them He sent down the Book with truth to decide between people regarding their differences. Only those who were given it differed about it, after clear signs had come to them, envying one another. Then, by His permission, Allah guided those who had faith to the truth about which they differed. Allah guides whoever He wills to a straight path.

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i.e. Allah sent the Messenger with scripture, but the people

²⁴ *al-Tabarī*, vol. 1, no. 197.

starting differing over it by way of envy and obstinacy, so Allah graced the believers and, "*guided those who had faith*", the ruling of truth came "*and Allah guides whoever He wills to a straight path*." In this respect Allah, Exalted is He also says,

«They think they have done you a favour by becoming Muslims! Say, 'Do not consider your Islam a favour to me. No indeed! It is Allah who has favoured you by guiding you to faith if you are telling the truth.'»

[and] *Journal* (49): 17

وَمِنْ أَنَا سَابِقٌ حَتَّىٰ يَرَوْهُمْ فَإِذْ عَلَىٰ
تَغْرِيَةِ مِنْ أَنْعُونِ الْأَهْمَرِ رَأَوْهُ الْكَتْرَفَةَ الَّذِي هَدَاهُنَا
وَمَا كَانُوا يَتَبَرَّأُونَ لَأَنَّهُمْ هَدَاهُنَا إِنَّمَا قَدْ جَاءَتْ رُسْلَنَا بِالْكِتَابِ
وَوَهُدُوا إِنَّمَا يُطِيمُ اللَّهُ أَوْ يُنَسِّبُهَا إِلَيْهِ كُلُّ كُفَّارٍ قَاتِلُونَ ٦٥

...We will strip away rancour in their hearts. Rivers will flow under them and they will say, 'Praise be to Allah who has guided us to this! We would not have been guided had Allah not guided us. The Messengers of our Lord came with the truth.' It will be proclaimed to them, 'This is your Garden which you inherited for what you did.'"

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This truth is emphasised by the explicit mention of 'You' in the

"Suum, vol. 1, pp. 24

phrase: 'You *have favoured*.' By the servant saying this, he is reminding himself that Allah is the One who has blessed him with guidance and that Allah is the One who should be thanked for this, as such he has combined the two aspects that are mentioned in,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَاللَّهُمَّ إِنِّي أُنذِنُكَ فِي مَا أَنْهَىٰ

«Remember Me - I will remember You. Give thanks to Me and do not be ungrateful»

[*al-Baqarah* (2): 152]²⁶

al-Taftizāni ash-Shāfi'i said that this chapter directs us towards all favours that one is granted. All favours revolve around four matters: the first creation and continuation and the second creation and continuation in the Hereafter. "*All praise and thanks are due to Allah, Lord of the world*" points one to the blessing of our own creation in this life. "*The All-Merciful, the Most Merciful*" points one to the blessings of Allah that allow us to survive in this world. "*Master of the Day of Judgment*" points one to the second creation and "*You Alone we worship*" points us to the second continuation, for the benefits and blessings of worship are truly seen in the next life. There are four more chapters in the Qur'an that commence with mention of praise, and all of these discuss one of these four blessings.²⁷

²⁶ Ibn al-Qayyim, *Badrat al-Fawā'id*, vol. 1, pp. 260

²⁷ *al-Baqarah*, vol. 1, pg. 20. The four chapters being *al-A'raf* (3), *al-Kahf* (18), *Saba'* (36) and *Fatir* (35).

8.7 Optimism in Supplication

By asking to be guided to the Path of those who have been favoured by Allāh, the servant is asking to be in the company of the best of creation, in this he is being optimistic in his supplication.²⁸ This is the state we are recommended to be in for the Messenger of Allāh (ﷺ) taught us,

When you supplicate, do not say, 'If You will'. Rather be resolute in your asking and let your longing be great, for nothing that Allāh grants is too great for Him.²⁹

Paradise has one hundred levels, the distance between each level is as the distance between heaven and earth. Firdaws is the highest level of Paradise and from it sprout its four rivers and above it is the Throne. So when you ask, ask for Firdaws.³⁰

²⁸ al-Baqī'ī, vol. 1, pg. 20

²⁹ Muslim #4838

³⁰ at-Tirmidhī #2531 and Ahmad #22695 on the authority of 'Ubādah ibn as-Samit. It was declared sahīh by al-Albānī #4244

Similar shāfi'īs are recorded by at-Tirmidhī #2530 on the authority of Mu'ādh, al-Bazzār #3513, 3514 on the authority of Samurah, al-Bazzār #3512 on the authority of 'Ibrāhīm

8.8 Further observations

ash-Shanqiti makes the following additional observations concerning this verse:

1. The correctness of the *Abalfat* of Abū Bakr as-Šiddiq (rādī Allāh Ḥuwa 'anhu) can be derived from this noble verse.

This is because he is included amongst those whom Allāh has commanded us, in the Great Qur'aan and the Seven Oft-Repeated Verses - I mean *al-Fātiḥah*, to ask Him that He guide us to their path; thus indicating that their path is the Straight Path.

This lies in His saying, "*Guide us to the Straight Path, the Path of those whom You have favoured*" and He explained who these favoured people were and included amongst them the *Siddiqīn*. [The Messenger (ﷺ) explained that Abū Bakr (rādī Allāh Ḥuwa 'anhu) was from amongst the *Siddiqīn*, so it becomes clear that he is included amongst those whom Allāh has favoured - those whom Allāh has commanded us to ask Him to guide us to their path. Therefore there remains no doubt that Abū Bakr as-Šiddiq was upon the Straight Path and that his *Abalfat* was correct.¹¹

2. You have come to know that the *Siddiqīn* are from those whom Allāh has favoured and He has made clear that Maryam the daughter of 'Imrān was a *siddiqah* in His saying,

وَأَنَّهُ مِنْ أَنْبِيَاءِ رَبِّهِ

...and his mother was a *siddiqah*

[*al-Mā'idah* (5): 75]

¹¹ ibn 'Ādil, vol. 2, pg. 219; ar-Rāzī, vol. 1, pg. 221

So is Maryam included in His saying, "Those whom you have favoured" or not?

The answer: whether or not she is included amongst them is dependent upon a foundational principle that has a well-known dispute over it. This is: does the sound masculine plural and its likes that occur in the Qur'an and the Sunnah include the feminine gender in all cases or only in those cases for which there is specific evidence?

A group of scholars took to the opinion that it does - so according to them Maryam is included in the above verse. These scholars depended upon two proofs:

1. The consensus of the people of the Arabic Language that the masculine gender takes prevalence over the feminine.²¹
2. There are a number of verses which prove that the females are included in the sound masculine plural, like His saying concerning Maryam herself,

وَصَدَقَتْ بِمَا أُنزِلَ إِلَيْهَا وَكَفَرُوا كَثِيرٌ مِّنَ الْفَلَّاحِينَ

"She testified to the truth of the words of her Lord and His Books, and she was of those obedient to Allâh"²²

[at-Târiq (66): 12]

and His saying concerning the wife of al-'Aziz,

²¹ For example a mixed gathering of males and females would be referred to by using the male plural not the female plural even if there be more females than males.

²² *Qâsiṣah* - a sound masculine plural

بُرْسَطْ أَغْرِيَتْ مَنْ
هَذَا رَأَيْتُمْ فِي أَنْتُمْ مُكْنَتْ مِنَ الْمُكْنَنِ

«O Yusuf! Turn away from this! [O Woman!] Ask forgiveness for your sin, indeed you were of the sinful»²¹

[Yusuf (12): 29]

and His saying concerning Bilkis,

وَسَلَّمَتْ كَانَتْ مُكْبِرَتْ مِنْ شَرِّنْ أَنْتُمْ كَانَتْ مِنْ قَوْمَ كُفَّارِهِنْ

«And that which she used to worship besides Allah has prevented her [from Islam], for she was of a disbelieving people»²²

[as-Sād (38): 45]

and His saying,

لَقَدْ أَنْجَلْتُمْ أَنْجَلَتِي

«We said: get down²³ all of you from this»

[al-Baqarah (2): 36]

this address includes Hawā' by consensus.

The majority of scholars, however, took to the opinion that the females are not included in the sound masculine plural unless there is specific evidence. They depended upon a number of verses like His sayings,

²¹ Khairī - a sound masculine plural

²² Qasim Kafra

²³ Akba

إِنَّ الْمُتَّلِّكَ وَالْمُتَّلِّكَةَ وَالْمُؤْمِنَةَ وَالْمُؤْمِنَ
 وَالْمُؤْمِنَةِ وَالْمُؤْمِنَ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ
 وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ
 وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ
 وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ وَالْمُؤْمِنَةِ
 فَرُوْجُهُمْ وَالْحَرَقَاتُ وَالْأَنْكَارُ كَمَ كَثِيرٌ
 وَالْأَنْكَارُ كَمَ أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَلَمْ يَرَوْهُمْ بِمَا

Indeed the male Muslims and the female Muslims, the male believers and the female believers...Allah has prepared for them a forgiveness and a great reward.

[as-Saqîfah (33): 33]

أَنْ يَنْبُخُوا إِنَّ أَنْكَارَهُمْ وَمَخْتَلِفَاتُهُمْ
 وَلَكُلُّ أَنْكَارٍ لَمْ يَأْتِهِمْ بِغَيْرِ يَعْصِمُونَ

«Tell the believing men to lower their gaze and protect their private parts. That is purer for them...»

[as-Nâr (24): 30]

following this with,

وَأَنْ يَنْبُخُوا
 وَمَخْتَلِفَاتُهُمْ وَمَخْتَلِفَاتُهُمْ

«...and tell the believing women to lower their gaze and protect their private parts»

[as-Nâr (24): 31]

So their following the mention of men indicates that they are not included amongst them. They replied to the proponents of the first opinion by saying that the fact that the masculine gender takes prevalence over the feminine is not a matter of dispute. What is disputed is whether the masculine plural includes the females in every case. They further replied to the verses [used by the first group] by saying that it is known by the context of these verses and their meanings that the females are included in the male plural - and that their inclusion in the male plural in the case of their being an evidence for this is not contended.

So according to this opinion, Maryam is not included in the verse.¹⁷

8.9 The position of this verse and Summary

After asking Allah for help, the servant then proceeds to mention the greatest matter for which he is need of help, guidance to, and on, the Straight Path.¹⁸ We are told that guidance to this Straight Path cannot occur unless Allah favours us, "*the Path of those You have favoured*" and that this path lies in firmly adhering to what the Messengers came with.¹⁹

This verse also refutes the Qadariyyah, Mu'tazilah and the Imamiyyah because in their view, the desire of a person is sufficient in his being able to do whatever he wants, because man is the creator of his own actions, hence he is no need of aid from His Lord in this. This verse proves this opinion is wrong in that Allah has obli-

¹⁷ ash-Shaqqi, vol. 1, pg. 33-35

¹⁸ al-Baydawi, vol. 1, pg. 69; al-Abdi, vol. 1, pg. 126

¹⁹ al-Baqi', vol. 1, pg. 18

gated that we ask Him to guide us to the actions of those who traverse the straight path, and that we repeat this request in every unit of every prayer. If the affair was truly in the hands of the person himself, as they claim, there would be no need for this supplication.⁴⁰

⁴⁰ *at-Taban*, vol. 1, pg. 103; *al-Qurtubi*, vol. 1, pg. 104

CHAPTER IX

غَيْرُ
لِلْخُضُورِ عَلَيْهِمْ وَلَا أَضَالِّلُ

Not [the path] of those who
have earned [Your] anger, nor those
who have gone astray

9.1 The meaning of *ghadab* and *dalāl*

al-Ghadab linguistically means anger, it is the opposite of pleasure (*nabī*) and one of the Attributes of Allāh.¹ *Mugħadib* refer to the objects of anger.

Dalāl linguistically means to divert from the intended goal or to diverge from the true path and it is the opposite of guidance. Its essential meaning is disintegration and dissolution,² as such it is

¹ al-Ālīs, vol.1, pp. 129

² Abu Hayyān, vol. 1, pg. 148; al-Ālīs, vol.1, pp. 129

said 'the milk dries in the water' when it is mixed such that it disappears. In this respect also is His saying,

وَلَوْلَا دَمَّسْكَنَ الْأَرْضَ

«And they say: when we become *jahez* in the earth
are we then to be in a new creation?»

[as-Sayyidah (32): 10]

Meaning when we die and disappear into the earth by becoming dust. *ad-Dalil* refers to those gone astray.¹

9.2 Who does this verse refer to?

at-Tirmidhi records on the authority of 'Adi bin Hatim who said,

I asked the Messenger of Allah (ﷺ) about Allah's saying about, "They who have earned (Your) anger", and He said, "It refers to the Jews." I then asked about, "They who have gone astray" and he said, "The Christians are those who have gone astray."²

The Jews and the Christians, even though both of them are misguided and both of them have Allah's anger on them, the anger is specified to the Jews because the Jews knew the truth, rejected it and deliberately came with falsehood. Therefore the anger of Allah being upon them was the description most befitting them. The Christians were ignorant, not knowing the truth, so misguidance was the description most befitting them.

¹ ab-Shawkani, vol. 1, pg. 25

² Reported by at-Tirmidhi #2953, 2954 and Ahmad #19381. It was declared *salih* by ibn Hibbin #6246, 7216, 7365 and al-Albani #8202

Refer also to at-Tibari, vol. 1, pp. 110-111, 113-115; as-Suyuti, vol. 1, pp. 42-43

This is further proven by the sayings of Allāh concerning the Jews,

فَلَمَّا كَوَافَّ عَلَىٰ عَصْبَتْهُ الْكُفَّارُ

«So they have drawn on themselves anger upon anger»

[al-Baqarah (2): 90]

فَلَمَّا كَوَافَّ عَلَىٰ عَصْبَتْهُ الْكُفَّارُ

«Say: shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the curse of Allāh and His anger»

[al-Mâ'idah (5): 60]

إِنَّ الَّذِينَ احْدَدُوا
الْوَيْلُ مِنْ نَاطِقٍ لَّمْ يَعْسِبُوا فَنِزَّهُمْ رَوْحَةٌ

«Indeed those who took the calf (for worship), anger from their Lord and humiliation will come upon them»

[al-An'â' (7): 152]

and Allāh said concerning the Christians,

لَئِنْ كَانُوا مِنَ الْمُكَافِرِ لَا يَنْتَهُوا بِمَا يَحْكُمُونَ حِلْلَةٌ
وَلَا يَتَبَيَّنُ أَعْوَادُهُمْ فَوْرَ قَذْهَكْلَوْنَ قُتْلَ وَأَكْتُلُوا
سَخِيرِيَّاً وَضَكْلَوْلَهُنْ سَوَّرَهُ الْكِبِيلِ

«...And do not follow the vain desires of people (i.e. the Christians) who went astray in times gone by, and misled many, and have themselves strayed from the Straight Path»

[*al-Mâ'idah* (5): 77]

Other opinions have been voiced concerning the meaning of this verse,³ but the meaning mentioned above takes precedence and is undoubtedly correct as it has been reported from the Prophet (ﷺ) himself.⁴

9.3 The position of the verse in the *Sirah* and Summary

It is by their opposites that things become clear, and hence we are taught about the Straight Path from the perspective of those who traverse it and then from the perspective of those who do not.⁵ Punishment and vengeance, the consequences of anger, is the opposite of favour and grace. It is for this reason that "Those who have earned (Your) anger" is mentioned first, directly after the mention of favour, and then "Those who have gone astray".⁶

Consider carefully the succinctness in which Allah has mentioned the cause and resulting recompense for each of the three groups in this verse. Allah's favouring a people includes guiding them which

³ Ibn al-Qayyim, *Badi' Tâ'ifat al-â'id*, vol. 1, pp. 267-270; ab-Shanqî, vol. 1, pg. 35

⁴ Abu Hayyân, vol. 1, pg. 151; al-Âlîsî, vol. 1, pg. 130

⁵ al-Baqî', vol. 1, pg. 18; ibn Taymiyyah, vol. 10, pp. 301-302

⁶ Abu Hayyân, vol. 1, pg. 152; al-Âlîsî, vol. 1, pg. 130, Ibn al-Qayyim, *Badi' al-â'id*, vol. 1, pg. 273

in turn comprises beneficial knowledge and righteous actions, it also includes them being granted the best and most complete of rewards; "You have deserved" includes both matters. "Those who have earned [Your] anger" also comprises two matters: the recompense of anger which necessarily leads to punishment and disgrace; and also the cause for this anger, for Allāh is too merciful and kind to be angry at one who does not deserve it, also from the consequences of His anger is one's being misguided. "Those who have great怒怨" necessary leads to His being angry at them and their deserving punishment. So the cause behind each group and their recompense has been mentioned in the most concise and eloquent way possible.¹³

This verse also contains an encouragement towards studying history, for it is through history that we will learn of the Jews and Christians, of the believers and the ends of their opponents.¹⁴ Allāh, Exalted is He says,

وَلَقَدْ أَسْتَأْنَدْتُ بِكُلِّنِّيْنِ قَبْرَهُنَّ مَكَانَهُنَّ
بِالْأَرْضِ سَخْرُوْنَ مَنْهُمْ مَا حَكَلُواْ بِأَيْمَانِهِمْ وَأَيْمَانُهُمْ وَأَيْمَانُهُمْ
مَلَكِيْرُوْنَ فِي الْأَرْضِ لَمْ يُنْظُرُوْا سَكِيْنَهُمْ كَمْ عَنْقَيْنَهُمْ
الْكَفِيْرُونَ

"Already were the Messengers mocked before you, but those who jeered were engulfed by what they mocked. Say: travel about the earth and see the final fate of the deniers.

[al-An'ār (6): 10-11]

¹³ ibn al-Qayyim, pg: 13

¹⁴ Rashid Rida, vol. 1, pg: 60. See also ibn al-Āthīr, *al-Kawāfi fi-Tarikh*, vol. 1, pp. 7-9

أولئك أصحاب حكيمٍ يدعى الله المخلق لهم
يحيي لهم ما في السماوات لهم و الأرض لهم
ما تنظر لهم و ما لا يحيي لهم ما لا يرى لهم
لهم لهم على حكمك لهم تحيي لهم ما في السماوات لهم
و الأرض لهم و ما لا يحيي لهم ما لا يرى لهم

«Have they not considered how Allah brings creation out of nothing, then reproduces it? That is easy for Allah. Say: travel about the earth and see how He brought creation out of nothing. Then later will Allah bring about the next existence».

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9.4 A means of displaying good manners

It is important to note that in this verse when the blessings of Allah have been mentioned they have been mentioned in the second person such that Allah is directly referred to, "*The path of those whom You have favored.*" However when the anger or punishment of Allah is mentioned it is mentioned in the third person such that Allah is not directly referred to, "*Not the path of those who have earned (Your) anger, nor of those who have gone astray.*" This even though He is the One in reality who is angry with them, and He is the One by whose decree they were misguided as proven by His savings.¹¹

أَتَرَقَبُ الَّذِينَ قَاتَلُوكُمْ لِيُنَاهِيَنَّكُمْ

Lab 10: Analysis (50): 14

¹¹ Abu Kathir, vol. 1, pg. 55.

مَنْ هُنْدِلَ إِلَيْهِ كَانَ
هُنْدِلَةً لِمَنْ هُنْدِلَ إِلَيْهِمْ مُهْتَمِمُونَ

«Whoever Allah sends astray - there is no guide for him and He leaves them in their transgression, wandering blindly»

[al-Kaf (7): 180]

and other verses proving that guidance and misguidance is the sole responsibility of Allah.¹²

This is a method that is used throughout the Qur'an and it is a way of showing respect to Allah and not attributing evil to Him as well as showing how belittled such people are. This was clearly expressed in the supplication of the Messenger of Allah (ﷺ) when he said,

I am completely at Your service and doing all I can to please You. All good is in Your hands and evil does not pertain to You.¹³

Ibn al-Qayyim explains this hadith and this concept further,

The meaning of this hadith is far greater and wider than the [explanations presented by some saying that it means], 'evil does not come close to you' or 'evil [deeds] are not raised to you.' This is because these explanations only serve to absolve Him of any evil coming close to Him or evil [deeds] being raised to him, however they

¹² For more detail and explanation of decree (qadha) refer to the book 'Fate in Islam' by Dr. Saalih as-Saalih.

¹³ Muslim Eng. Trans., vol. 1, pg. 373 #1695

do not explicitly absolve Him of evil with regards His Essence, Attributes and Actions. This is not the full purpose of the words of the Truthful One, the one entrusted and preserved from error for his (ﷺ) words absolve Him of any evil whatsoever being linked to His Essence, Attributes and Actions. However it is possible that evil be contained in His creation as occur in His words,

فَلَمَّا أَمْرَدَ يَرْبَابَ الظَّلَمَيْنِ ۝ وَنَزَّلَ مَا خَلَقَ ۝

«Say: I take refuge with the Lord of Daybreak. From the evil of what He created»

[al-Falaq (113): 1-2]

Contemplate the style of the Qur'an and see how sometimes it adjoins evil to its cause and those who enact it such as His sayings,

وَالْكُفَّارُ هُمُ الظَّالِمُونَ ۝

«The disbelievers are [truly] the oppressors and wrong-doers»

[al-Baqarah (2): 254]

وَلَا يَهْدِي اللَّهُ الظَّالِمِينَ ۝

«And Allah does not guide a sinful, rebellious people»

[al-Mâ'idah (5): 108]

فَظَلَّلُوْنَ الْبَرِّ كَافِرِيْنَ ۝
سَرِّمَدَلَّوْنَ مُجْرِيْنَ أَلْبَاتِ لَمْ ۝

«For the wrongdoing on the part of the Jews, We

made unlawful for them [certain] foods that had previously been lawful for them.

[*an-Nazir* (4): 140]

نَصْرَفْنَاهُنَّ مِنْ أَنْبَيِنَ الَّذِينَ يَتَكَبَّرُونَ

«That was Our recompense for their transgressions»
[*al-An`am* (6): 146]

وَمَا أَنْكَرُوكُمْ وَلَكُمْ كُلُّ أَنْوَافِ الظَّلَامِ

«We did no injustice to them, rather it was they who were unjust, wrong-doers»

[*al-Zakirah* (43): 76]

Sometimes the subject [of the sentence] is omitted as in His sayings,

وَلَا يَأْتِي مُرْسَلُنَّ
وَمَنْ فِي الْأَرْضِ مَا لَهُ مِنْ حِلٍّ

«And we do not know whether evil is intended for those who are on the earth, or whether their Lord desires guidance for them»

[*al-Furqan* (72): 10]

This verse omits the one who intends the evil but explicitly states the one who intends good. In a similar vein is His saying,

بِرَّ طَالِبِنَ الْمُنْتَهَى
عَلَيْهِمْ فِي الْمَعْصَيَّةِ عَلَيْهِمْ
وَلَا أَكَلَّهُمْ ⑤

«...The path of those whom You have favoured, not the path of those who have earned [Your] anger nor those who have gone astray»

[*al-Fâtiha* (1): 7]

Hence He mentioned the favour adjointed to Himself, misguidance adjointed to those who committed it and omitted the enactor of the anger. Likewise is the saying of Khâlid with regards the ship,

مَرْجِعَهُنَّ بَصِيرَةٌ

«So I wished to cause a defect in its

[*al-Kâfî* (18): 79]

And his saying with regards the elephant,

وَلَرَدَ زَيْنَكَ أَرْبَلَهُ
لَذَّهُ مَدَارِسَتِهِ كَثْرَعَمَانِهِ مِنْ زَيْنَكَ ⑤

«So your Lord intended that they reach manhood and then extract their treasure as a mercy from your Lords»

[*al-Kâfî* (18): 82]

Likewise is His saying,

وَلِكِنَ اللَّهُ عَسِيرٌ عَلَيْكُمْ الْأَيْمَنُ وَرِيمَنُ طَوِيلُكُمْ وَرِيمَنُكُمْ
الْكُفُرُ وَالْكُفُرُ وَالْكُفُرُ أَرْكَنَكُمْ هُمُ الْأَرْبَدُدُكَ ⑤

«Allah has endeared faith for you and made it pleasing in your hearts and has made hateful to you disbelief, disobedience and sins»

[*al-Isra'* (49): 7]

رَبِّنَا لَكَ الْمُلْكُ وَلَكَ الْحَمْدُ

«Beautified for people is the love of that which they desire»

[*al-Zari'at* (3): 14]

omitting the one who made it beautiful for them. [Ibrahim] al-Khalil (رض) said,

اللَّهُمَّ سَلَّقْنِي لِلْجَنَاحِينَ وَلَرْبِّنِي لِلْمُطْبَقِينَ وَسَلَّقْنِي
وَلَرْبِّنِي أَمْرَضْتَنِي شَهْرَيْنَ وَلَرْبِّنِي أَنْتَ شَهْرَيْنَ
تَبَرِّنِي وَلَرْبِّنِي أَطْبَعْتَنِي لِلْمُطْبَقِينَ وَلَرْبِّنِي أَطْبَعْتَنِي

It is He who created me and it is He who guides me. It is He who feeds me and gives me to drink. When I am ill it is He who cures me. It is He who will cause me to die and then bring me back to life. I hope that He will forgive me my sin on the Day of Recompence»

[*al-Shura'* (26): 77-82]

So he attributed all aspects of perfection to Him in these actions but attributed to himself any [seeming] deficiency - this being illness and sin.

We have explained this matter in depth in our book, *al-Faw'id al-Mukhyiyah* and I have explained there the difference between the sayings of Allah,

فِنَ الَّذِينَ أُرْتَأُوا الْكِتَابَ

«Those who have been given the Books»

[*al-Baqarah* (2): 101]

And His sayings,

الَّذِينَ كَانُوكُمْ مِّنْهُمْ الْكِتَابَ

«Those to whom We have given the Books»

[*al-Baqarah* (2): 121]

Saying that He mentioned Himself explicitly in those contexts in which He praises [the People of the Book] but omits His mention in those places that He censures them. This then, is one of the secrets of the [literary style] of the Qur'an.

Exactly the same applies to His sayings,

مَنْ أَنْزَلَ الْكِتَابَ الَّذِينَ أَصْطَحْبَتْ كَرْبَلَاءَ

«Then We caused to inherit the Scripture those We have chosen of Our servants»

[*al-Fatir* (35): 32]

وَلِلَّذِينَ

أُرْتَأُوا الْكِتَابَ مِنْ أَنْتَهِمْ لَمَّا شَكُوكُنَّهُ ثُمَّ يَرْجِعُونَ ⑯

«Indeed those who were granted inheritance of the Scripture after them are in disquieting doubt concerning it»

[*al-Baqara* (2): 14]

فَعَلَّفُوا مِنْ مَنْهُمْ خَلْفَ
وَرَبُّوا الْكِتَبَ وَلَمْ يَرْعِشْ مِنْهُمْ

And there followed them successors who inherited the Scripture while taking unlawful gains and pleasures in this lower life»

[al-An'âf (7): 169]

Therefore in conclusion only the good, wisdom and benefit is adjoined to Allah, Exalted is He, whereas evil does not pertain to him.¹⁴

This verse also contains yet another indication that the mercy of Allah precedes His wrath, this is because to favour one is to display goodness and mercy to that person, to be angry leads to his being punished in a just fashion, hence the mercy is directly linked to Allah and the anger is abstracted. It is also said that another reason for the verse being phrased in this way is that Allah Alone is the One who grants blessings and favours, but as for being angry at His enemies, not only is He angry but His Angels, Prophets and *Audiyâ* become angry when He becomes angry.¹⁵

¹⁴ Ibn al-Qayyim, *Râbi' al-Fawâ'id*, vol. 1, pp. 454-455 and pp. 256-260

¹⁵ Ibn al-Qayyim, pp. 12

CHAPTER X

The Saying of *Āmīn* After Reciting *al-Fātiḥah*

It is recommended for the one reciting the Qur'ān to say *Āmīn* after having recited *al-Fātiḥah* and after a short pause upon completing the word "sālih" so as to differentiate between that which is the Qur'ān and that which is not.¹

The meaning of *Āmīn* in the eyes of the majority is, "O Allāh respond to our supplication." Maqātil said that it gives strength to the supplication and is a cause for the descent of blessings.² 'Alī (*radiy Allāhu 'anhu*) said, "*Āmīn* is the seal of the Lord of the worlds, it is with it that His servants seal their supplications."³

In *Sīrah Yāsī* the following supplication of Mūsā (*alayhi salāt*) is mentioned,

¹ al-Baghāṣī, vol. 1, pg. 55; al-Qurṭubī, vol. 1, pg. 89; ibn Kathīr, vol. 1, pg. 55; al-Nūrī, vol. 1, pg. 131.

² al-Qurṭubī, vol. 1, pg. 90; ibn Kathīr, vol. 1, pg. 56.

³ ibn 'Ayyāsh, vol. 1, pg. 79.

رَبَّكَ مُؤْمِنٍ

رَبَّ الْكَلَمَاتِ الْمُبَرَّكَةِ وَالْمُلَوِّثَةِ وَالْمُرَوِّثَةِ
الْمُبَرَّكَةِ الْمُلَوِّثَةِ وَالْمُرَوِّثَةِ
وَالْمُبَرَّكَةِ الْمُلَوِّثَةِ وَالْمُرَوِّثَةِ
وَالْمُبَرَّكَةِ الْمُلَوِّثَةِ وَالْمُرَوِّثَةِ
وَالْمُبَرَّكَةِ الْمُلَوِّثَةِ وَالْمُرَوِّثَةِ
وَالْمُبَرَّكَةِ الْمُلَوِّثَةِ وَالْمُرَوِّثَةِ

أَلْهَمَكَ لَا يَمْلُوْنَ

Mūsā said, 'O Lord! You have indeed bestowed splendour and wealth upon Pharaoh and his chiefs in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth and harden their hearts so that they will not believe until they see the painful torment.' Allah said, 'Verily the supplication of you both is answered...'⁴

[Yāsīn (10): 88-89]

In the commentary to this verse it is stated that Mūsā was saying the supplication and Hārūn was saying Ameen and hence he was considered to be amongst the supplicants.⁴

al-Hakim at-Tirmidī, *Nasūh al-Uwāl* records on the authority of Anas bin Mālik (radiyAllāhu 'anhu) that the Messenger of Allāh (ﷺ) said,

Allāh has given my nation three things that were not given to any nation before them: The *adwā*, which is the greeting of the inhabitants of Paradise, the rows of the

⁴ As stated by Abū al-'Alāyah, Abū Sa'īd, 'Ikrimah, Muhammād ibn Ka'b and 'Abd Allāh ibn 'Abd Allāh; Ibn Kathir, vol. 2, pg. 565; al-Qazīlī, vol. 1, pg. 90

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Angels; and the *Āzwāj*, which was only previously given to Mūsā and Hārūn.¹

Ibn Mājah also reports on the authority of 'Āishah (*rābi'ah-lil-lāh* 'aswah) that the Messenger of Allah (ﷺ) said,

The Jews do not envy you for anything as much as they envy you for saying the *zāhir* and *Āzwāj*.²

Abū Dīwūd reports on the authority of Abū Miskab al-Maqrīzī that he said,

We were sitting with Abū Zuhayr an-Namayrī who was one of the Companions and his speech used to be the most beautiful speech. Whenever a person from amongst us supplicated he would say, 'Complete it by saying *Āzwāj* for indeed *Āzwāj* is like the seal on a scroll.'

Abū Zuhayr said, 'Shall I not inform you about this? We left with the Messenger of Allah (ﷺ) one night and we came upon a person who was persistently and actively [supplicating] for something. The Prophet (ﷺ) stood listening to him. Then the Prophet (ﷺ) said, "It will definitely be answered if he completes it." A man from amongst the people [present] asked, "With what should he complete it?" He replied, "By saying *Āzwāj* for if he completes it by saying *Āzwāj* it will definitely be answered." So the man who asked turned away and went to the supplicant and said, "O so-and-so! Complete [your sup-

¹ al-Qurtubī, vol. 1, pg. 96; as-Suyūtī, vol. 1, pg. 44

² ibn Mājah #836. al-Būqayl said its isnād was sahīh and it was declared so by ibn Khazzāzīyah; al-Murīd, vol. 5, pg. 562, and al-Albānī #5613

It is also recorded on the authority of ibn 'Abīhīs by ibn Mājah #857 with a qā'i' isnād as per al-Būqayl and as-Suyūtī, vol. 1, pg. 44

plication] and rejoice.”¹²

With regards to prayer, Muslim records on the authority of Abū Mīsā al-Ash'arī (*radi Allāhu 'anhu*) that he said,

The Messenger of Allāh (ﷺ) addressed us and explained to us our Sunnah [that we should follow] and explained to us [the method of performing] our prayer. He said, “When you pray, straighten your rows and let one of you lead you. When he says the *takbir* then say the *takbir*, when he says, “*Not (in path) of those who have earned [Your] anger nor those who have gone astray*” then say *Amin* and Allāh will respond to you.”¹³

Abū Hurayrah (*radi Allāhu 'anhu*) reports on the authority of the Messenger of Allāh (ﷺ) that he said,

When the Imām says *Amin* then say *Amin* for indeed the one whose *Amin* coincides with the *Amin* of the Angels will have his previous [major] sins forgiven.¹⁴

So this hadith shows that ones previous sins will be forgiven if four conditions are met:

1. The Imām saying *Amin*.
2. The follower saying *Amin*.
3. The Angels saying *Amin*.
4. The statements coinciding.¹⁵

¹² Sunan Abī Dīwād Eng. Trans., vol. 1, pg. 239 #938, as-Suyū'ī, vol. 1, pg. 44 said the iṣrād was hasan but it was declared da'if by al-Albānī #2111.

¹³ Muslim Eng. Trans., vol. 1, pg. 221 #500

¹⁴ Muslim Eng. Trans., vol. 1, pg. 225 #509

¹⁵ al-Qurtubī, vol. 1, pg. 89

CHAPTER XI

Conclusions

11.1 *Sūrah al-Fātiḥah* is a Cure for the Diseases of the Heart and the Body

The disease of the heart occurs due to two basic matters:

- One.* The corruption of knowledge
- Two.* The corruption of intent.

These in turn lead to two fatal illnesses: misguidance and anger, misguidance being the end result of the corruption of knowledge and anger being the end result of the corruption of intent. These two illnesses are the lords of all the diseases of the heart.

When one asks for guidance to the Straight Path, he is asking for that which will cure the disease of misguidance. This is why this *Sūrah* has been made obligatory upon every servant in every prayer.

Actualising the verse, "*You Alone we worship and You Alone we ask for help*" serves as a cure for the corruption of intent. This is because the intent is linked to the objectives and means of attaining them. Therefore this cure is composed of six matters:

- One. Worshipping Allāh Alone
- Two. By performing what He commanded and legislated
- Three. Not by following ones own desires
- Four. Neither by following the mere opinions of people
- Five. By asking Allāh for His help to enact this
- Six. And not relying on oneself

Furthermore the heart is beset with two dangerous and destructive diseases and this verse serves as a cure for them. Ibn Taymiyyah said,

"*You Alas we are ostentatious*" represses ostentation and "*You Alas we ask for help*" represses arrogance.¹

As regards its curing the bodily illnesses, this can be seen in the hadīth of Abū Sa'īd recorded by Būkhārī that after he had recited it to cure a person who had been bitten by a scorpion, the Messenger of Allāh (ﷺ) said to him,

... and what made you to know that it was a *magd*?²

¹ Ibn al-Qayyim, pp. 46-48, the quote can be found in Ibn Taymiyyah, *Majmū' Fatawā*, vol. 10, pg. 277

² This discussion is summarised from Ibn al-Qayyim, *Mabādī al-Salikah*, vol. 1, pp. 64-66

11.2 *Sūrat al-Fātiḥah* Comprises a Refutation of Many of the Principle Innovations

From the amazing qualities of *al-Fātiḥah* is that despite its few words, it contains a refutation of many principle innovations. This can be seen generally in the statement, "*Guide us to the Straight Path*" for the Straight Path refers to the truth and giving this truth preference over ones desires. This truth is embodied in the Sunnah of the Prophet (ﷺ) and the way of the Companions. Any departure from this way is most definitely misguidance.

Specifically we see that *al-Fātiḥah*

1. Establishes the need for Prophethood

This can be seen from His words, "*Lord of the worlds*," for it does not befit One with such a description that He leave His creation wondering aimlessly, without guidance.

It can also be seen from His words, "*Master of the Day of Judgement*," for this is the Day on which the servants will be judged for their deeds - punished for their transgressions and rewarded for their obedience. However they are in need of knowing what obedience and disobedience is.

It can also be seen from His saying, "*Yes Answer my worship*," for worship consists only of that which Allah loves and is pleased with. The servants have no way of knowing this except through the Prophets.

It can also be seen from His words, "*Guide us to the Straight Path*," for guidance consists of clarification followed by the divine accord

to enact it. This requires Prophets.

2. It refutes the proponents of *Wahdat al-Wujud* (Unity of Being)

Those who state that there is no distinction between the created and Creator, that the servant is the Lord, that there is no King and subjects, that there is no worshipper and worshipped etc... This *Sirah* refutes this heresy from beginning to end in words that are too clear to require further explanation.

3. It refutes the *Mutakallim* and the *Qadariyah*.

Those who, in effect, affirm two lords. Those who state that their actions have no link to the *qadr* of Allah, that actions are not created and that they arise by the complete free will of the servants. This implies that Allah is not the Lord over their actions and as such the affirmation of Lordship in this *Sirah* refutes them.

In the words, "You Allah we ask for help" also lies a clear refutation of this heresy, for by saying these words we are seeking help in performing that which must be under His control and authority.

4. It refutes the *Jahmiyyah* (those who deny the Attributes of Allah)

This can be seen in our praising Him for praise necessitates the affirmation of everything that He is praised for such as His Perfect Attributes.

Also it affirms the Attribute of mercy and this further includes affirmation of Attributes that are necessary for this to exist such as life, will, ability/power, hearing and seeing.

It also affirms the Lordship of Allah which in turn necessitates the affirmation of His Actions. Similarly it affirms the Godship of

Allāh and this necessitates the affirmation of Perfect descriptions both of His Essence as well as Actions.

5. It refutes those who worship others besides Allāh

This can clearly be seen in the words, "*You Alone we worship and You Alone we ask for help*"

It can also be seen in the words, "Guide us to the Straight Path" for this is the path of those who have actualised *Tawhid*.

6. It refutes the *Jahariyyah* (those who say that man is exalted).

This can be seen in our praising Him for this necessitates that He would not punish His servants for that which they have no choice in or something that is beyond their ability.

This can also been understood in the affirmation of His mercy and in the affirmation of worship and its attribution to the servants, "*we worship*".

7. It refutes those who say that the creation is eternal

This can be seen in our praising Him, for this necessarily implies the affirmation of His Actions.

It can also be seen in the affirmation of His Lordship over the 'ālam which, as has preceded, is everything besides Allāh. Hence the creation is subjugated by a Lord (*murbid*) and anything that is subjugated must necessarily be created. Something that is created must have come into existence at some time.

It can also be seen in the affirmation of His *Tawhid* for this ne-

cessitates that none of His creation share in any of His specific qualities of Lordship.

§ It refutes the *Rasūlīyah*.

This lies in *al-Fatiha* dividing mankind into three categories: those who have been favoured, those who have earned anger and those who have been misguided. The first category are those who traverse the Straight Path, who follow the truth and there is no doubt that the Companions of the Messenger of Allāh (ﷺ) fit this description better than the *Rasūlīyah*. It is impossible that the Companions be ignorant of the truth yet the *Rasūlīyah* know it, or that the Companions reject it and they take to it!

Furthermore we see the actions and resulting consequences of these two groups showing us who is upon the truth. We see the Companions conquering the lands of the disbelievers and making them the lands of Islam and we see them conquering the hearts by the Qur'aan, correct knowledge and guidance.

However we see the opposite effects in the *Rasūlīyah* in every time and place, and history is the greatest testimony to this - how they aided the enemies of Islam against the Muslim. How many tragedies amongst the Muslims they were guilty of perpetrating, how many *Masjid* were desecrated and Qur'aanic texts burnt on account of them, and how many Muslims and their scholars were killed due to them.

It is due to this that the Straight Path has been explained by some to be the way of Abū Bakr and 'Umar as has preceded.¹

¹ This whole section is taken from Ibn al-Qayyim, *Masālik al-Jihād*, vol. 1, pp. 69-84 summarised.

11.3 *Sūrat al-Fatīhah* Comprises the Meaning of the Entire Qur'ān

As alluded to earlier, *al-Fatīhah* is named the Mother of the Qur'ān because it succinctly summarises the whole of the Qur'ān. We are now in a position to analyse this statement further.

- The *Sūrah* includes affirmation of *Tawhīd* in all of its various categories:⁴
 1. *Tawhīd ar-Rabbīyah*, meaning unity of Allah's Lordship, contained in His saying, "Lord of the worlds."
 2. *Tawhīd al-Ubbīyah*, meaning unity of Allah's worship in that all worship is to be done sincerely for His sake Alone, contained in His saying, "You Alone we worship and You alone we seek."
 3. *Tawhīd al-Asma' wa-s-Sifāt*, meaning the unity of Allah's Names and Attributes in that they are perfect and unique to Him, contained in His saying, "all praise and thanks are due to Allah."
- It teaches us to praise and glorify Allah by mentioning His beautiful and perfect Names and Attributes.
- It teaches us about His mercy and His justice.
- It teaches us about the Day of Judgement and about the recompense of our deeds.

⁴ Syedna Hasan Khan, *al-Īmān al-Kabīr*, vol. 1, pp. 7+, mentions thirty ways in which this *Sūrah* emphasises *Tawhīd*.

- It teaches us that the recompense will be established upon perfect justice.
- It encourages one to perform righteous actions and dissuades one from performing sins.
- It teaches us to ask of Him Alone, to humble ourselves before Him and worship Him Alone and to put our trust and reliance in Him Alone.
- It teaches us to ask Allāh continuously for guidance to the Straight Path.
- It points us towards the nations of the past and warns us against falling into the same acts of transgression and misguidance that they were guilty of.
- It teaches us to aspire to the company of the sincerely truthful, the martyrs and the righteous.
- It teaches that there is nothing in the Qur'ān that would give aid to or encourage innovation. Hence never will the innovator be able to find evidence for his misguidance in the Qur'ān.³

al-Fātiħah is a supplication that Allāh teaches us to say with the purpose of attaining right guidance in this life and then next. Its place at the beginning of the Qur'ān signifies that we are supposed to read the Book with the aim of discovering right guidance and following it. As such this opening Sūrah is like an introduction and summary of the Qur'ān, its relationship is that of petition and re-

³ *Iḥṣān al-Qayyim*, pg. 5; *Ibn Kathir*, vol. 1, pg. 55

sponse. Man asks for right guidance, and the rest of the Qur'ān is the answer to that request.

*And all praise and thanks
are due to Allāh, the Lord
of the worlds.*

Biographies

The Companions

'Aishah bint Abū Bakr ar-Siddīq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

'Abdullah bin 'Abbās bin 'Abdul-Mu'īn al-Qurashi al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur'aan. He was born three years before the *Hijrah* and was called the 'Ocean of knowledge' due to his vast knowledge. He took part in the *jihād* in North Africa in the year 27H and died in the year 68H.

'Abdullah ibn 'Aazīz bin al-'Ās bin Wa'il bin Hāshim bin Su'ayd bin Sa'd bin Sahl as-Sa'ūdī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

'Abdullah ibn Mas'īd bin Ghāfil bin Habib al-Hadhlī Abū 'Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'Abdullah ibn 'Umar bin al-Khaṭṭāb al-'Adawi, Abū 'Abdor-Rahmān, the noble Companion and scholar. He reported many *abādīt* from the Messenger (ﷺ) and died in the year 73H.

'Abdur-Rahmān ibn 'Awf bin Awf bin Abd Awf bin al-Hārith al-Qurashi az-Zuhri, Abū Muhammād, one of the ten promised Paradise. He migrated to Abyssinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

Abū Bakr ar-Riddīq, 'Abdullāh bin 'Uthmān bin Āmir al-Qurashi. The first *Khaṭṭāb* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

Abū ad-Dardā', Uwāymir bin Mālik bin Zayd bin Qays al-Khaṣraji al-Ansāri. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uṣud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

Abū Dbarr al-Ghifārī Jundub bin Junādah bin Sākūn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

Abū Hārārah, 'Abdur-Rahmān bin Šakhr ad-Dusl. His name is greatly differed over. He accepted Islām in the year 7H and reported the most hadīth from the Prophet (ﷺ). He died in the year 59H.

Abū Muās al-Aslākī, 'Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

Abū Jarīd al-Khaḍrī: Sa'd bin Mālik bin Sīrān bin 'Ubayd al-Anṣārī al-Khaḍrī. He and his father were both Companions and he witnessed all the battles that followed *Uṣṣud*. He was one of the scholars amongst the Companions and reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

Abū 'Ubaydah bin al-Jarrah: 'Amīr bin 'Abdullāh bin al-Jarrāh bin Hīthah al-Qurāshī al-Fāhrī, one of the ten promised Paradise. He accepted Islam early on and witnessed the battle of *Rādī* and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

Abū bñ Hāthir bin 'Abdullāh bin Sa'd bin al-Ḥashrāj bin 'Amr al-Qays at-Tīrī, Abu Ṭāff. He was a Christian who accepted Islam and witnessed the battles of *al-Jālīl*, *Siffin* and *al-Nadrusār* with 'Ali. He died in the year 68H.

Abī bñ Abī Tālib bin 'Abdul Muqalib bin Ḥāshim al-Qurāshī al-Ḥishmī, the fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He accepted Islam at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

Abū bñ al-Ḥāfi bin Wā'il al-Qurāshī as-Sāhī. He accepted Islam during the year of *Hidjyāyyah* and was the one who conquered Egypt. He died in the year 43H.

Abū al-Mālik bin an-Nādir bin Dāmūdah al-Anṣārī al-Khaḍrī, the servant of the Messenger (ﷺ). He witnessed *Rādī* but was not of age to actually participate. He died in the year 93H.

Jābir bin 'Abdullāh bin 'Amr bin Ḥarrām al-Anṣārī as-Sulāmī, he wit-

nessed the second pledge at 'Uqba while he was still a child. It is said that he witnessed *Badr* and *Uqbah* and he reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

Khalid bin al-Walid bin al-Mughirah al-Makhzūmī al-Qurashī Abu Salyān. He was a great warrior and military leader and was given the nickname, 'Sword of Allah.' He died in the year 21H.

Mu'ādīb bin Jashāt bin 'Amr bin Aws al-Anṣārī al-Khaṣrājī, Abu 'Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ān. He was present at the pledge of 'Uqba and witnessed *Badr* and the following battles and was martyred due to a plague in the year 17H or 18H.

Mu'āwiyah bin Abu Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin 'Abd Shams al-Qurashī al-Āmrāwī. He accepted Islām in the year of the Conquest and witnessed *Hunayn* and *al-Yādūbāt*. He was one of the scribes who would write the revelation and died in the year 60H.

Sa'd bin Abi Waqqās: Sa'd bin Mālik bin Abīb ibn 'Abd Mūāfi' al-Qurashī az-Zuhri Abu Ishaq bin Abi Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

Sabātūn al-Fārisī Abu 'Abdullāh, the servant of the Messenger (ﷺ). The first battle he witnessed was *al-Khandaq* and he was present at all following battles. He died in the year 36H.

Shabālāt bin Aws bin Thābit al-Anṣārī al-Khaṣrājī, Abu Yāla. He was famous for his knowledge and wisdom and died in the year 58H.

Ta'būt bin 'Ubaydullāh bin 'Uthmān bin 'Amr al-Qurashī, Abu

Muhammad, one of the ten promised Paradise. He witnessed *Uhud* and the following battles. He died in the year 36H.

Umar bin al-Khattab Abū Hafs 'Umar bin al-Khaṭṭāb bin Nufayl al-Qurashi al-'Adawi, the second Rightly Guided Khālidah and one of the ten promised Paradise. He accepted Islam five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

Uthmān bin 'Affān Dīw ar-Nārūn 'Uthmān bin 'Affān bin Abū al-'Ās bin Umayyah al-Qurashi al-Āmawi, the third Rightly Guided Khālidah and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

The Successors

Al-Aswāt 'Abdūr-Rahmān bin 'Amr bin Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in hadith, *fiqh* and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an *Imām*. His *fiqh* dominated Spain for a time and he died in the year 158H.

Abd Dabbāt bin Muṣlihim al-Hilālī, Abū al-Qāsim al-Khurasāni, the *Imām of Ḥejr*. He was trustworthy and precise and a student of Sa'īd bin Jubair. He died in the year 105H.

Fadl b. 'Iyāt bin Mas'ūd at-Tarnūmī, Abū 'Ali, the *shaykh* of Mecca

and one of the righteous worshippers. He was trustworthy and precise, noble, having *sawm* and narrated many *ahādīth*. He died in the year 187H.

Abū I-Jāfar al-Baṣrī, Abū Ḥasan bin Abū al-Ḥasan al-Baṣrī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *ahādīth*. He died in the year 110H close to the age of ninety.

Sa'id bin al-Mas'ūd bin Ḥazn, Abū Muḥammad. He excelled in hadīth and *fiqh*, and was known for his worship and asceticism. He was one of the 'Seven Legal Jurists' of Madīnah and Imām Aḥmad regarded him to be the most virtuous of the Successors. He was trustworthy and precise and narrated many *ahādīth*. He died in the year 94H.

Abū Ḥāfiẓ 'Amr bin Sharḥil ash-Sha'bī al-Jūmāṣī, Abu 'Amr, the Ḥāfiẓ, Legal Jurist and poet. He died in the year 103H.

Sayfīn at-Thawrī bin Sa'īd bin Mārūq, Abū 'Abdullāh at-Thawrī, one of the great *Imāmī* and worshippers of this nation. He was titled 'The Leader of Believers in Hadīth' and was well versed in *tafarruq*. He was the teacher of Abū Hanīfah and Mālik amongst others and died in the year 161H.

Uwāk bin az-Zubār bin al-'Awām al-Asādī, Abū 'Abdullāh. He was trustworthy and precise, a Legal Jurist, a scholar, and he narrated many *ahādīth*. He died in the year 94H.

Abū Zahrā Muḥammad bin Muslim bin 'Ubaydullāh al-Qarāzī, Abu Bakr, one of the *Imāmī* of this nation. He was one of the most knowledgeable people of his time of hadīth and the Qur'ān. He was trustworthy and precise and narrated many *ahādīth*. He died in the year 124H.

Others

Abū al-‘Abbās ibn ‘Aṭī: Ahmad bin Muhammed bin Sahl bin ‘Aṭī al-Admī, from the *shaykhs* of the *Sufis*. He died in the year 309H or 311H.

Abū Dāwūd Sulaymān bin al-Ash’ath bin Ishāq bin Bashīr, Abū Dāwūd as-Sijistānī, the *Imām*, *Hafiz* and author of the famous *Sunnah*. He died in the year 275H.

Abū Ḥāmid al-Ghazālī: Muhammed bin Muhammed al-Ghazālī ar-Tūsī, Abū Ḥāmid, he excelled in many sciences and authored a number of works such as *Riyā’ Uloom ad-Dīn* and *Taḥqīqat al-Falāṣifah*. He was known for his worship and asceticism and died in the year 505H.

Abu'l-‘Abdullah: Muhammed bin Hanbal bin Hīzīl ash-Shaybānī, Abū ‘Abdullah, the *Imām* of the *Sunnah* and author of the famous *Musnād*. He was known for his knowledge of hadith, *fiqh*, and his *tawqīf* and asceticism. He died in the year 241H.

Bukhārī: Muhammed bin Ismā’īl bin Ibrāhīm bin al-Mughirah, Abū ‘Abdullah. He was born in the year 194H and became one of the *fuqahā* of hadith and was nicknamed ‘The Leader of the Believers in Hadith.’ He died in the year 256H.

Ibn Hībān: Abū Ḥātim Muhammed ibn Hībān al-Tamīmī al-Baṣrī, the *Hafiz*, *Muṭakib* and author of the famous *Saḥīḥ ibn Hībān*. He died in the year 354H.

Ibn al-Fārijī: ‘Abdur-Rahmān bin ‘Alī bin Muhammed, Abū al-Fārij al-Qurashī ar-Tamīmī, the *Hafiz* and *Imām*. He was a prolific writer and authored around three hundred works. He died in

the year 587H.

Mu'āwiya bin al-Hajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naṣābūrī, the *Hāfiẓ* and one of the great *Imāms* of this nation. He is the author of the *Šahīb* which is the most authentic book of hadith after *Bukhārī*. He died in the year 261H.

Najdat al-Harīrī bin 'Amīr al-Harāfi. He was one of the *Khawāṣṣ* who was unique, even amongst them, because he thought that it was obligatory to kill anyone who held an opposing view to him. He was killed in the year 69H.

Sabīl bin 'Abdul-Karīb bin Yunus Abū Muhammād at-Tustarī, one of the *Sūfi* scholars. He died in the year 283H.

Abū Shāfi'ī: Muhammad bin Idrees bin al-'Abbas bin Shāfi'ī al-Hāshimī al-Qunashī, Abū 'Abdullāh, the *Mujaddid* of his era and one of the great *Imāms* of this nation. He died in the year 204H.

Shayṭān: Also called *Iblīs*. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word *Shayṭān* is derived from the verb *shāṭān* which means to be distant, and indeed *Shayṭān* is distant from all good.

Abū Tālib: Muhammad bin 'Isā bin Sennār bin Mūsā bin ad-Dabbāk as-Sabatī at-Tirmidhī, the *Imām*, *Hāfiẓ* and the author of the famous *Saṣṣāq*. He was trustworthy and precise and one of the students of *Bukhārī*. He died in the year 279H.

Glossary of Arabic Terms

āyāt: pl. *āyāt*. Signs, miracle, example, lesson, verse.

ābd: pl. *ābd*. slave, servant, worshipper.

ālīm: righteous.

ādāh: the call to prayer

ālīyāt: plural of *ālīm*; friend, ally, loyal companion. From the word *ālīyāt* meaning loyalty and closeness, the opposite of enmity.

āyy: withholding the tongue from speaking, carefully considering each word before it is said.

āzgāt: barrier, isthmus. A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

āyyāz: Speech, clarification, discourse. It is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth

and use these methods to aid the truth. As for the blameworthy form, it is to direct the person towards falsehood or envelop him in confusion such that the truth is seen as falsehood and falsehood as truth. This is completely blameworthy and has been likened to that which is completely blameworthy - magic *Bisāk* innovation, that which is newly introduced into the religion of Allāh.

Daf'ī: weak; the hadīth that is neither *sahīh* nor *ḥasan* because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *mawdū'*, fabricated.

Dhārī: taste, perceptivity, technically referring to spiritual experience, *dhārī* is a more temporary state of *ayyāl*. One may receive some forms of inspiration in the heart as a result of these states however this inspiration should always be compared to the Book and Sunnah to ascertain its correctness.

Dhikr: remembrance, recollection, technically referring the remembrance of Allāh.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'Wādūl*) and supplication of request (*du'ā mār'āl*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter' The second type includes the first type and the first type necessitates the second type.

Fātūr see *ṣayyib*.

Fātāt: corruption, decay, and invalidity.

Fatā'ī fīj: legal ruling.

Fiqh: understanding and comprehension. *fiqh* of the rulings and legislation of Islām.

Fay pl. *fayy*. Immorality, transgression, wickedness.

Fitnati pl. *fitnat*. Trial, tribulation, civil strife.

Fitrat primordial nature, the harmony between man, creation and Creator.

Ghayb the Unseen, those matters beyond our senses.

Ghawâ'ib envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied but without desiring to see them removed from the envied. This is opposed to *hazâ'ib*, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

Hadîth: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnâd*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tâbi'i*.

Hâfi; pl. *hâfiyy*. Hadîth Master, commonly referred to one who has memorised at least 100,000 hadîths.

Hâsîn: good, fair. A hadîth whose *isnâd* is continuously linked of just, morally upright narrators but whose precision (*dâbî*) falls short of the requirements of the *zâhib* hadîth; containing no irregularity (*âkâl*) and no hidden defect (*îlâl*). A hadîth can be *hâsîn* in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Hâdîth: limits, boundaries. The limits ordained by Allâh, prescribed punishments.

Hâdîth an-nâ'îbâd: incarnation and unification, the settling of a superior faculty upon a support.

Hâfâ: beneficence, excellence. To worship Allâh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Hâkî: knowledge.

Haqq: The firm belief, complete acknowledgement and acceptance of all that Allâh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the

acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

Khalaf: successors. A reference to those who followed a path other than the path of the Salaf.

Khalifah: pl. *khalīfiyyah*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islamic state. Also called *Asīl al-Mābiyyah* or Leader of the Believers.

Khandaq: submissiveness, humility.

Kafir: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

Qadr: Divine Decree and Destiny.

Qur'ān: The actual Word of Allah revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātihah and ending with an-Nās.

Rabbah: dread.

Rābi'ah Allāh / *rābi'ah* / *rābi'ah* / *rābi'ah*: may Allah be pleased with him/her/them/both of them.

Rahimah Allāh / *Rahimahum Allāh*: may Allah bestow his mercy upon him/them.

Ramadān: ninth month of the Islamic calendar.

Rājū: contentment and pleasure.

Rājūt: showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Raqīq: recitation used to cure an illness or disease. It can only be

done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'an or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

Jafr: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Jafr* can never be complete without *shay'a* and *shay'a* can never be complete without *Jafr* and the two can never be complete without *da'ir*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him, and with Allāh, i.e. doing only that which He wills.

Sahākah: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

Sahīh: correct, authentic. A hadith which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādhdh*) or hidden defect (*īlāf*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*īd*) of the narrator; the precision (*dakhi*) of the narrator; its not being *shādhdh*; and its not containing an *īlāf*. The hadith can be *Sahīh* in and of itself, or it can contain a defect but still be ruled to be *Sahīh* due to supporting evidences.

Sālih: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Sahākah*, the *Tabi'īn* and the *Tabi' Tabī'īn*.

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Sawm: a compilation of *ahādīth*.

Sāsāk: habit, customary practice, norm and usage as sanctioned by tradition, *fījīk* the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

Sārah: chapter of the Qur'an.

Sārah: image, form, face.

Tābi'īn: The generation following that of the Companions.

Taqwā, the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqi* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwā* (ittaqi) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Tawḥīd: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

Ummāk: nation, the Muslim nation.

Wudū': *fījīk* ritual ablution.

Zakāt: *fījīk* one of the pillars of Islam, an obligatory tax levied on a Muslim wealth subject to certain criteria.